

June

1923

THE FIELD AFAR



MARYKO

NEW YORK

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(MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness, Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

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Father Byrne in Korea.

WHEN Fr. Byrne passed from Paris to the Mediterranean, he stopped over at Assais to visit the successor of Fr. Vénard, brother of the martyr, Théophane. From Assais, it was only a few miles to the martyr's birthplace, and the hospitable Curé made our traveler much at home. While at Assais, Fr. Byrne wrote back to the Knoll touching on several experiences. We quote a few paragraphs from a letter written to his Superior:

I've dined like a King—or even a plumber. Old Marie, the "bonne," has done wonders—and Lulu, the little dog, has been good company. (The

The Field Afar is the Dollar-a-Year Mission Magazine.

Curé is as foolish about dogs as myself, so I made friends with Lulu and I've owned the house ever since.)

We've had excursions, too, with the help of the pony, every time the weather permitted. The grand one, of course, was to Théophane's birthplace. After returning, I read "A Modern Martyr" over again and the whole book seemed different—as, of course, you'll readily understand.

I believe that my stay here will be a most memorable part of my journey. This morning, I said Théophane's Mass (the second nocturn, special for this diocese, is very interesting). The Curé has given me a copy of a drama written by Théophane's brother, which I am sending to the Vénard.

As to my French, I don't think the time was lost. Fortunately the Curé knows not a word of English, except "soap," which he calls "so-ap;" so we had a great time. The dictionary was always between us. I read aloud to him every day—and "a good time was had by all."

The entire village took a keen interest in the proceedings. (By the same token, I've been a sort of "Exhibit A," for the whole week.) Half of the village says I'll speak French in two months. The other half places it at five years. So you can take your choice.

Of his visit to the Holy Father, Fr. Byrne later wrote:

The audience was at noon. There were about fifty in the room, most of them laymen. Whenever the Holy Father came to a priest he asked, "Who?" and "Whence?" gave a smile, and passed on. It's a strange feeling that comes over one when seeing for the first time the successor of St. Peter; the spiritual head of so many millions; the man who, speaking officially, can make no mistake in dogma or morals. It's a sentiment of reverence, of course, but there's also a sort of logical consequence that "Well, the earth has nothing higher—the next thing to see is an angel."



THE CATHEDRAL AT SEOUL.

This edifice, a landmark in the city, was built by native Koreans guided by a photograph and some simple plans. Fr. Byrne is staying, for the present, with the Bishop, whose home may be seen at the left of the church.

At Jerusalem, which he visited in passing, Fr. Byrne enjoyed the hospitality of the Dominican Fathers, whose Biblical School has a world-wide reputation. While there, he wrote to his Superior:

The Fathers here are asking when the Maryknollers are coming. It is surely a splendid place for Scripture and I would far prefer it to Rome. The very air is Scriptural—and out of one's window he sees the very hills that Our Savior Himself knew. The cities have changed, been buried, rebuilt, but the hills are as He saw them—and to me it is the country, not the cities, not even Jerusalem, that I find most impressive.

Fr. Byrne, who is known to most of our readers, is now at Seoul, beginning, in a small way, his great mission in Korea. His trip over was a rapid run, but has had its value in experience. His own comment is interesting:

I find myself realizing more and more what sort of "sense of proportion" may be developed by such a trip as this. It takes an effort, of course, to be sympathetic and not critical, to try to appreciate these various ways and means of doing and thinking; but if one is sympathetic and "open," he finds himself less blissfully content with *everything* in the States, and more apt to admit shortcomings at home. No amount of reading, I imagine, would bring these lessons home so forcibly as the actual experience.

Can you "leave all" for Christ?
Can you leave yourself?

The Pittsburgh Plan

FOR several years past, the Diocesan Mission Aid Society of Pittsburgh has graciously supplied to Maryknoll from its undesignated returns, an annual grant and has occasionally sent other remittances as designated gifts. The grant for 1922, received in January of this year, amounted to \$2,000.

If Maryknoll—or to give it the name chosen by the late Cardinal Gibbons, the *Catholic Foreign Mission Society of America*—could look for similar aid from a hundred American dioceses, a

LISTEN!

The next issue of THE FIELD AFAR will be the

*MIDSUMMER NUMBER
specially prepared to cover the months of July and August. It will come from the press about the middle of July and will carry additional pages of interesting reading and photographs.*

problem which has grown would be far towards solution.

Already this kind of help is promised from one or two more dioceses that are adopting the Pittsburgh plan, and with no other organized aid in sight for Maryknoll, except the international works—Propagation of the Faith and Holy Childhood—we have some hope that many dioceses will organize mission aid societies.

A diocesan mission aid society need not interfere with the development of the Propagation of the Faith and the Holy Childhood,

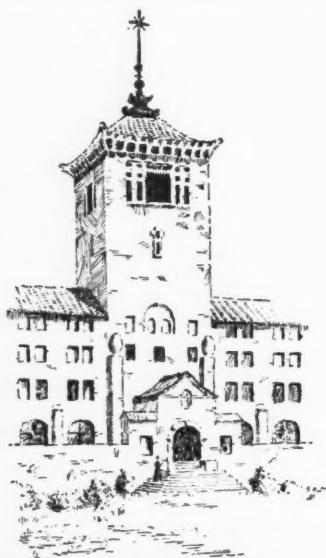
which are both being strongly pushed from the center of the Catholic Universe, and to which American Missionaries, once on the field, will look for at least partial support of their works.

The Diocesan Mission Aid can include in its activities, as does Pittsburgh, both of these Societies, and still make its appeal for funds to be apportioned to missions and mission establishments in the home-land.

Maryknoll has some missions in the home-land on the Coast, and it has material structures in the home-land that call for the opening of episcopal hearts. Maryknoll is a national Catholic work. It was set on foot by the American hierarchy, and its organizers, still few and with limited appeal, can hardly be expected to meet alone the cost of construction and of maintenance at home, while carrying a large share of its mission support abroad.

Thanks, Pittsburgh!

SEVERAL Colleges and Academies have caught the searchlight that turned, last month, from this hill top, inviting the Catholic Students of America to supply the stones for our Seminary tower. The students have many and varied calls, but Catholic Students are numerous and we have made up our mind that



THE MARYKNOLL SEMINARY TOWER SHALL BE RESERVED FOR THE SACRIFICE OFFERINGS OF AMERICAN CATHOLIC STUDENTS.

Father Ford Writes from Yeungkong.



LOOKING OVER THE WALL OF THE CATHOLIC COMPOUND TOWARD THE PROTESTANT HOSPITAL.

HERE I am again at our winter resort of Chap Po. If you can imagine Atlantic City without its boardwalk and auction shops or Coney Island when it was an island, you have a fair picture of Chap Po. The island is perhaps fifty miles long and but a mile or two broad, so it is simply a long stretch of sand—pure unoystered sand such as Crusoe saw before Man Friday came. My O'Sullivan heels are really a profanation and incongruous on such a beach. The first time I visited the island, four years ago, I wrote you of its stainless sand, and simple souls, and fishing smacks and nets, and salted sea food; so I won't delay on first impressions now, except to say they have been deepened, not erased, by other visits, and my affection for the mainland is being weaned with each visit here. That is the curse of mission trips: each station makes one fickle in regard to the last stop and engenders promises that cooler moments find impossible.

Half my delight, of course, is purely natural; the western section of this Mission starts at Chap Po and each trip here means so many weeks' vacation from the worries of the home center. Priests in America, on vacation, often try to get away from telegraph, or telephone, or autoroads, and even hide their address from the housekeeper lest mail should spoil their rest. Each mission trip here means isolation from all mail, for, though I am now only thirty miles from Yeungkong, it is an eight-hours' sail from the city, and the boat runs every four days. No message could catch up with

me until my return, and, though mission problems are not the financial burdens of a diocese, they loom big whenever we realize that there is nine thousand miles between pocketbooks. And please don't fear I'm thinking only of myself all the time. I've weighed the needs, each time, against the sufferings of millions in Austria, against the typhoon in Swatow, the famines in the north of China, the charity drives at home—and they quiet my longings and turn my prayers for you who are bearing the world's problems. If I sometimes seem to confide my worries aloud to you, it is simply to distract you from your own. Confidences in trouble are, you know, signs of friendship, for it isn't to everyone I would open up so loudly. However, let's call our problems "hopes for the future"—it's less pessimistic, though even the Apostle defines hopes as "shadows."

We are nearing the close of the Chinese year which coincides with the school year, so this trip is one of inspection of our schools with consequent praise and blame and shifting of our teachers. We have sixteen schools this year in this mission—seven of them are modern, graded parochial schools.

Chap Po is always stimulating; it smells strongly of salted fish, and ropes, and tar; its streets are damp with splashings and filled with little pools that none but seamen could abide. It is a noisy town with the noise of a fishing population, the shouts of sailors furling sails, of deckhands loading cargo, of chisels caking

ships with oakum, of blacksmiths welding anchor chains, of squeaking cranes that twist the bamboo strands into thick rope, of lusty children sailing paper boats patterned on their elders', of ducks and geese and other sea fowl that haunt the water's edge. Every yard of its surface tells of the sea, and its natives roughskinned and furrowed by rain and wind have a rugged make-up that sets them apart from village folk.

But their character, except as a foundation, doesn't interest us now. I made this trip especially to inspect a promising group of catechumens. They are the result of the hard work of two Catholics, and they numbered on paper three hundred sixty families. One becomes bashful, after a while, in believing all one reads; so I discounted the lists and would have been surprised to find twenty. As it was, there were over one hundred on tap to meet me and I can believe that means another hundred who had to stay at home.

This is the first answer to our prayers especially directed, this year, to conversions, and, please God, I feel that many will persevere. For the last two years we have been using the upper room of the house of a single-eyed and simple-souled old man. It easily accommodated the congregation of six, but the new conditions require better housing. So we scouted for property. There were many plots for sale, but they were beyond my purse and we had to compromise on a rented shop for a year or two. I left a catechist behind with several hundred catechisms and his pipe, and between puffs he will explain the doctrines to the admiring audience.

Three days later, I took advantage of a little sailboat that plies between the island and Chiklung. Usually it makes the trip in six hours, but like a Frisco cold spell, this time was "unusual." We took ten hours. I had plenty time to make friends with all

Be a builder of the first Maryknoll Mission Convent. Send something marked for the Yeungkong Convent.

THE FIELD AFAR

JUNE, 1923

on board, which means, over here, simply smiling at them. We whites pride ourselves on our democracy aboard ship; we chat with unknown deck companions and enjoy a freedom denied on land. Yet even in this, the Chinese could give us pointers. I was a perfect stranger in a crowd of thirty pagans, but from the moment I scrambled over the gunwale, until we landed, the theme of general conversation was directed both toward me and at me. They repeated antiphonally how fine the Chiklung chapel was; how kind the Father was to start a school at Tai Pat; from which they generalized that Americans come to China to help the Chinese. One volunteered the theory that all foreigners were kind-hearted, but there was a little doubt expressed at that. Another said we Catholics adored God because He made heaven and earth—evidently a memory of a sermon he had heard. All in all, no hosts could have been more attentive than these, to an uninvited guest, and yet they were absolutely unlettered men. Not one smoked without first offering me the pipe. No meals were served by the ship and I had not anticipated needing to eat, so, when they saw my plight, I had five offerings to draw on their private stock. You might say this is the usual Chinese form of politeness, which is true, but they meant it. When we landed, late that night, I intended to leave my baggage on board and send for it at dawn, but two of the sailors hoisted it on their shoulders and led the way. The captain detained them while he lit a lantern and preceded us to light the pathway. The whole day's entertainment and accommodations cost ten cents and the sailors seemed bashful at taking a tip as they were not professional porters. Do you wonder our mission trips are delightful?

Back Bay Theatricals.

IN the course of his recent mission tour, Fr. Ford ran into special theatricals at the place which he translates as Back Bay. He writes:

The theatrical performances were within sight and hearing during my



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MARYKNOLL, N.Y.

stay at Back Bay and they gave me enough noise to last a lifetime. The play lasted from Sunday evening to Thursday morning, at sixteen hours every day. There were eighty performers and no sketch required more than ten; so the other players ate and slept between "acts." It was my first "close-up" view and I had time to take it in minutely. I can modestly claim to be one of the few white men in existence to attend an entire Chinese play; it lasted sixty-four hours and, of course, I inadvertently slept during portions of it, but so did the other spectators. Lying in my bed, at night, I could see and hear fully as much of the play as the average man outside.

There was very little superstition carried on, although, of course, the gods were as thick as chorus girls in a modern revue and about as inane. It was an interesting study both of Chinese history and mythology, and of a Chinese audience. The main theme was taken from a minor classic called *The History of the Three Kingdoms*, a combination, at first glance, of a medieval mystery play, Buffalo Bill's outfit without animals, and a cheap comic opera, accompanied as orchestra by little Annie's first efforts at render-

ing "The Burning of Rome." Or it might have been a parochial school's attempt to present Parsifal without scenery or knowledge of music. Imagine even McCormack singing falsetto day and night, off and on, for sixteen hours, during four days, to the sound of drum and cymbal, and you can realize the hardship these poor performers go through. They are obliged to stop and drink tea in the middle of a battle scene to clear their throats.

Or watch the audience as I did for hours. Fortunately, I myself was hidden, else they would have watched me instead of the show. They stand all night long, and these nights are cold, with bare feet and hatless, munching sugar cane or smoking, chatting with their neighbor, bargaining with youngsters selling sweets, occasionally glancing at the stage, but never, apparently, hoping to catch what is being sung. In the morning, they come home and give you a fairly accurate account of the scene, not from what they learned at the play, but from their private reading or listening to others talk.

At first, I felt like condoling with the actors at the deadness of the "pit," but my feeling changed to admiration when I saw them keep on fervently, day in and day out, as though the audience was made up of press critics. They really acted well, but impersonating gods, even very human gods, is too heroic work and calls for lusty battles, and hard knocks, and superhuman jumps. An actor in China must be an acrobat and juggler, wrestler, singer à la mode, with a prodigious memory and a better imagination. He need have no voice worth mentioning or he will soon lose what

FOR THE MISSIONS

You can best please our missionaries by leaving them free to apply your gifts. You can reach them most safely through Maryknoll. Their present needs are schools (expenses of building and of tuition); orphanages (\$5 to buy an infant, and \$2.50 each month to support it properly); catechists, and native priests; grandmothers, at \$5 a month; teachers; and a column of other needs.

little he has. Curiously, they all seemed to be handsome, with features either naturally or made up resembling the European type. I suppose the physical exercise entailed promotes growth; at any rate, they had not the lassitude characteristic of the educated Chinese nor the wan, drawn features of either opium fiend or hungry scholar.

I hesitate to take up your time describing the stage as you have probably read other descriptions. The Chinese stage is Shakespearean in many ways. The stage is roofed, not the audience; the ground is cleared for a hundred feet on all sides, where the men stand; the women occupy booths made of bamboo and raised off the ground; these are in a semi-circle facing the front of the stage and fringe the open court occupied by the men. Here and there are smaller booths where oranges and heated sugarcane, cakes and melon seeds are sold. Behind the whole affair are a few bamboo huts where the players theoretically sleep. The stage, raised six feet from the ground, is also of bamboo, but floored with boards. It is open on four sides. In the center sits the orchestra—three or four fiddlers, two drummers, two cymbalists, and a man with firecrackers for the battle scenes. On one side of the orchestra, the players sing their parts, while behind them, in full view, the other actors dress, or rest, or eat, or sleep. One quarter of the stage was taken up with street urchins, some of them with babies strapped to their backs. I thought at first they were "supers," but found later they were simply the ubiquitous small boys whom no one in China bothers about, who push into every funeral, or wedding, or public affair. The scenery consisted of a table and two chairs, unpainted, moved about by two dirty stagehands in rags. The footlights were two acetylene lamps swung from the roof, that gave a jerky, sizzling light.

The audience was obliged to imagine forests, castles, interiors, or whatever the hundred scenes called for; yet there were villagers who had never seen a forest or a castle and could not read a line, much less understand a word of what was sung. The play

was not in the vernacular at all, except a few words introduced by a clown. I remember once, as a boy, having seen Sarah Bernhardt in *Joan of Arc* and having prided myself on understanding her French, but, I realized later, it was because I knew the story well and her acting was well-nigh perfection. These semi-historical dramas in China have been repeated annually for generations, and the plots are well known; the classics on which they are based are read by everyone who can read, although secretly and out of school, for Confucius condemned all theatrical performances as a waste of time, and demoralizing.

The History of the Three Kingdoms is like the Book of Maccabees, a patriotic tale of the establishment of the Han Dynasty. There is fighting in every chapter, and tremendous feats of prowess are shown, with timely intervention by a god in moments of distress. But we are not concerned with the history now, but with the play. The battles are ludicrous as battles, with never more than three or four soldiers on a side, both armies dressed alike and distinguished only by a flag. The same supers, in the very same dress, appear thirty times, during one evening, in thirty battles under different generals who are supposed to have lived years apart. There is no actual fighting, but a sort of Indian war dance to the tune of fiddle,

drum, and firecrackers—after which, the vanquished march slowly from the scene, or rather move over a few feet and turn their backs on half the audience. Like all retiring in China, it is strictly public. There is very little change of costume and the new ones are simply added to the ordinary street clothes. The make-ups are flowing beards tied on behind the ears with visible strings, and often during the battle dance become untied. One god spoke all evening with his beard hanging below his neck, and no one even smiled.

Yet there were light moments constantly thrown in as a sort of "between acts." These invariably consisted of one of the heroes attempting to hit a clown who was protected by a god. The hero always got the worst end of the horse play, but not without a hit or two at the god, who was as human as the clown, and, to a westerner, as funny. Holy familiarity with the divinity is good, but the portrayal of buffoons as gods must have robbed the Chinese, centuries ago, of deep reverence, and would account for the lapse in serious worship at the temples.

The costumes were gorgeous, though of a glory long faded and frayed. They were the old Chinese costumes, like those in which the idols are draped, and they certainly impeded movement. They may have been practical for divinities, but not for walking creatures who had to use their arms

FOR MEMORIALS AT THE MARYKNOLL SEMINARY

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\$ 800 for a Professor's Room	\$12,000 for the Kitchen
\$ 500 for a Student's Room	\$ 6,000 for a Classroom

There are other rooms, such, for example, as the Refectory, the Conference Hall, Science Hall, and Gymnasium, which will also be open to any benefactor who would like to perpetuate the memory of some dear one or to leave his own name as an appeal for the prayers and blessings of future generations.

Address: *The V. Rev. Superior, Maryknoll, New York.*

and legs in wrestling, in hurdling, in swinging long spears, or in archery. The characteristic pose of all the actors was outstretched arms, not for dramatic effect, but to keep the sleeves from falling over the hands.

My big conclusion, after witnessing this play, was that we Catholics could produce mystery plays, or Bible scenes, or modern religious themes, with very little expense, that would easily surpass these pagan performances in interest. A Jesuit up North has already dramatized some Bible scenes that the schoolboys could stage, and he reports success in producing them. There is a big field here and perhaps a necessary work in a land where ninety of a hundred are illiterate and can be reached only by the spoken word.

Bless our benefactors, and a double blessing—but no double cross—to those who give us freedom to apply their gift as we see the need.

THE CLIMATE OF SOUTH CHINA.

THE right kind of missioner never makes a serious complaint about the climate of his mission field, but, in view of inquiries from any who are disposed to consider the idea of spending some time in South China for professional or business purposes, we have asked a Maryknoll missioner to write us on this subject and here is his reply:

You want my estimation of the climate? I found June the most comfortable month last year, though it rained every day in May but one. I slept on the porch at Loting, where there is a south breeze nearly every night during the summer, and from April till nearly October, I hardly ever slept with more than a sheet over me; and during the midsummer months used a straw mat instead of a mattress. But on only a few nights was it too hot to keep one long from sleeping. Fr. McShane often used a warm blanket when I could stand nothing but a sheet. After June, I did not mind the heat much, if at all. However, my time then was spent behind heavy walls and on the porch. Since November, the weather has been delightful. Now I am as healthy or

healthier than I ever have been. This is my experience; but every man reports differently about the climate. Last summer was the worst in twenty years, according to some old residents I met. They said that the second year in China is the worst for foreigners because they are weakened by the first and not yet acclimated.

SELF-SUPPORTING SCHOOLS.

Middle schools are badly needed in South China, and, if building and staff could be provided, they would soon be self-supporting.

Here is a splendid opening for some brotherhood in America to enter a most important field that would yield fruit, not only in pagan souls won to Christ, but in graces innumerable for the brothers themselves.

The following item illustrates a statement made above:

During its last academic year, Mahan School (Protestant), Yangchow, China, received tuition fees amounting to \$14,121 (Mexican). The appropriation from the Department of Missions for running expenses was only \$1,800 (Mexican). The tuition fees were more than sufficient to meet all the ordinary expenditures of the school.

SISTER MARY EMMANUEL.

On the eve of the Feast of the Ascension, Sister Emmanuel a young novice, died after a brief illness at the Maryknoll Convent.

Sister Emmanuel was a native of Jersey City, where her parents still reside. In the world, she was Catherine Donohue, an alumna of St. Boniface Parochial School, Jersey City. She entered the novitiate September 8, 1921, and edified her companions by her simple, childlike life. Of such is the kingdom of God. Sister Emmanuel was buried from Maryknoll, Saturday, May 12, the Very Reverend Superior officiating.

A brother of Sister Emmanuel is a Maryknoll Auxiliary of St. Michael and is stationed at the Procure in San Francisco.

We ask a special prayer for the soul of this young novice, whose life offering, we hope and believe, will bring blessings upon the missions which she longed to serve.

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A Note Page.

MANY Maryknollers, including the Superior, have seen Sancian Island, where St. Francis Xavier died. This island is, in fact, within view, on a clear day, of the Maryknoll coast line. But a privilege which no Maryknoller has yet had is that of witnessing the miraculously incorrupt body of this great Apostle.

This privilege was enjoyed at Goa by Father Mathis, C.S.C., a Maryknoller at heart, to whom we are indebted for this description:

During the exposition of the body, the gold and silk coffin is removed from the tomb and placed in a golden catafalque. In it, there are large apertures covered with glass through which one can easily see the incorrupt body of the Saint. The lower end of the catafalque is opened every morning at seven and closed again each evening at sundown. It is here that the pilgrims come to kiss the feet of the saintly Apostle and to urge their petitions, which frequently are fervent requests for miraculous cures.

My first view of the body was in the fading light of evening, and I should have been disappointed, were it not for the fact that I was forewarned by several bishops not to expect to see the rosy blush of youth on the cheeks of St. Francis' face. The next morning, however, while saying Mass at the catafalque, I had a much better view of the body. I was within two feet of it, and was amazed to recognize the aquiline nose and the features so commonly seen in paintings of the Saint.

The holy presence of the great Missioner's body, the many requests in behalf of mission interests in America, the realization that before me lay the earthly remains of one who was then enjoying eternal bliss, and the murmured prayers of worshiping thousands around the catafalque marked this Mass as the most soul-stirring experience of my long tour.

The University of Notre Dame, one of Catholic America's educational boasts, has had the questionnaire fever.

One question was: *Do you read any mission magazines?* Answer: "Yes"—178; "Yes, considerable"—2; "Yes, but very little"—72; "Yes, but not very much"—26; "Yes, some"—11; "None"—64.

Another question was: *What do you suggest to help the mis-*

sions? Prayer and communions, collections, educational propaganda, benefits—particularly "smokers," theatricals, dances, athletic contests were all listed. Some answers the Registrar gives:

Dig down . . . the foreign missions are a living sacrifice. Show moving pictures of the work done. Have a nation-wide drive for funds—like the Red Cross drive each year. Have each Hall adopt and support a small mission. Conduct a campaign for recruits. Spread a knowledge of the work among small parishes. I never heard of foreign missions before coming to Notre Dame.

Writing from Peking, of the visit of His Excellency, Archbishop Costantini, the New Apostolic Delegate to China, Fr. O'Gorman, C.M., says:

At the Cathedral, he gave a beautiful address to the priests, in Latin, the very first morning. His text was: "Sites Sacerdotes Eucharistici!" and he drew a wonderful wealth of meaning out of the adjective "Eucharistici."

He visited our place and gave Benediction in the afternoon of January 6, when he spoke on the meaning of the Epiphany. He mentioned the love of Pius XI for the Chinese people, and exhorted the faithful to be zealous for the conversion of their fellow countrymen.

In the *Bulletin de la Société des Missions—Etrangères de Paris*, Fr. Fabre, missioner at Canton, enumerates some of the evils which paganism inflicts on children. After dealing with the widespread practice of infanticide, he speaks of the sale of children.

Boys are not often sold, just as they are seldom abandoned. But girls are treated as human merchandise and are sold in large numbers, to become either prostitutes or slaves. There are societies at Yeungkong which carry on this infamous traffic.

Fr. Fabre gives instances of the cruelty of pagan mistresses. He tells of a little slave who bought herself some sweets without her mistress's permission. The woman sewed the child's lips together as a punishment.

Many of the little street-singers of Canton are blind. It is known that their mistresses put out their eyes to have them more completely at their mercy.

Quite recently, the missioner of Sancian Island (where St. Francis Xavier died) gave shelter to a slave who had been cruelly



WHITE AND YELLOW HARMONIZE PERFECTLY UNDER THE PAPAL STANDARD.

Fr. Lebbe, a distinguished Belgian missioner, with Fr. Chao, Chinese secretary of Archbishop Costantini, Apostolic Delegate to China.

maltreated. The girl's mistress had already killed two slaves.

In cases where escape is impossible, slave girls, who are mere children, often commit suicide.

Our sisters at Hongkong are in a substantial house which they have the right to buy, but for which they need the wherewith to pay. Designate your gift for the Hongkong Convent.

From Our Hongkong Sisters.

THE Maryknoll Sisters at Hongkong live at a busy port and come in contact with many kinds of people. But they all look forward to the day when they too can get out to some small Chineezy place in the interior of the Province. In the meantime, they record interesting experiences of which we may give these snatches:

While at breakfast today there came many Yeungkong memories and there was much to tell of junk experiences, of rides in sampans, of our first mission where there are real Chinese babies, old women—past seventy—and blind children. There was a suggestion of envy in some hearts at the thought of our privileged Sisters who are on the field, but—next year is coming, and we, too, shall have a chance.

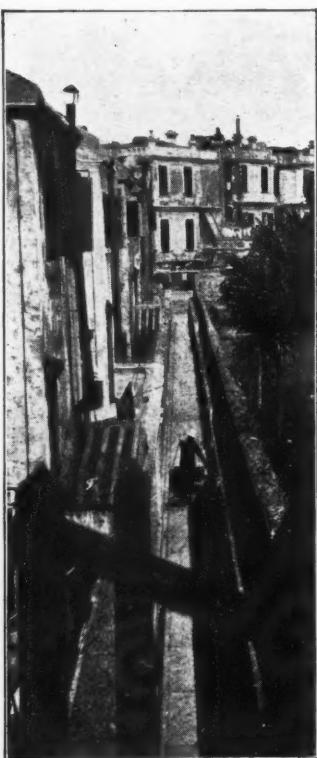
Mother Superior and Sister Benedict from the Little Sisters of the Poor in Canton called during the afternoon. They told of moving their old folks from their Chinese house in the heart of Canton to their new house, which was still without a roof, in the suburb of Tungshan. The majority of the old folks went by train—the first they had ever seen—and they wondered if it was a boat. Some few blind ones went by auto—and they said the trip was beautiful! You can imagine the sensation for them.

The morning brought Rev. Mother Valesco, Superior General of the Franciscan Sisters of Charity and Penance, whose motherhouse is in Holland, and her secretary, Sister Di-

onysia. They will stay with us until they can get passage to Java. Word had been sent of their arrival, but it failed to reach us in time.

In the afternoon, Sr. Paul went with them to Cook and Son's office to find out about sailings to Java, and the best they can do is to remain here until the twenty-second.

About five in the afternoon, when the community was at Office, two Good Shepherd nuns from New York province, on their way to Manila, arrived. Our door plate, "The Maryknoll Convent," attracted them as they were on their way from the church. We invited them to share our convent, which was already half packed away, until their boat would leave on Monday. They were happy and so were we. They knew Maryknoll. One of them had spent years in Peekskill.



DOWN THE ALLEY.

As seen from the rear balcony of the Maryknoll Hongkong Procure.

Packing continued and moving arrangements made. Here the coolies come in droves, pick up piece after piece and off with it. One trusts that it will arrive safely at the other end.

Srs. Imelda and Monica went to Hongkong. It was general cleaning day prescribed by the Government for Chinese shops. The process is interesting. The fire hose is turned into the tiny open shops, the contents of which have been piled out of danger, on the other side of the street or on a nearby veranda. This is a semiannual performance and there is no need to say that the water does not come out of the shop the same shade that it goes in.

This was the last day in the little convent which was for us our happy Bethlehem, and it was with a feeling of gratitude for the happiness that had been ours here, that we said our night prayers early to get ready for a new experience—moving day in China.

Fr. Bradley had not finished our Mass when a ring at the door bell told us the moving coolies had come. But they had to wait and we finished prayers and ate breakfast in peace. It was well that we did, because when the door was opened shortly after, seven number one coolies entered with an air of importance, and numbers followed. We thought we had the program well arranged, but we might have saved the time we spent on it for all the good it did. Each took a piece of furniture and started out to the man-drawn cart which was waiting. We had planned to have dinner here and to hold the refectory and kitchen necessities until last, but when, despite our attempts at vigilance, we found the table and chairs gone, we thought we might as well send the dishes and food where these were. By nightfall, we had all our possessions somewhere at 40 Austin Road, and we managed to locate the essentials for the night. We were to have Mass the next morning and the Master would take possession.

We have a garden—a front lawn on which there are a few big trees in which birds sing and chirp. Across

the road, too, there is another group of trees and we feel "Maryknoll" as we look out and see, not the traffic of this busy place, but a tree or two. You would be surprised at the difference it makes.

Sister Xavier Berkeley of the Sisters of Charity, Chusan, was to pass through Hongkong, on her way to France, and Srs. Paul and Dolores went to the boat which was scheduled to arrive about noon. However, it was not until two that the French Mail anchored in midstream and we pushed out in a motor, eager to greet Sister, who had been such a friend to us in China.

She was traveling with two other Sisters—one of them, Sister Gilbert, seventy-five years old, has given many years of service in Ningpo, China. There was also a little Trappistine nun from Hakodate, who is returning to France. She spoke English quaintly and sweetly.

Sister Xavier could not come home with us because for forty or fifty years their custom has been to stay with the Sisters of St. Paul de Chartes at Causeway Bay, but she promised us the next day.

Before nine, Sisters Paul and Monica started for the French Convent to get Sr. Xavier. She spent the day with us and it was such a pleasure to have her. She has been more than thirty years in China, and, in the archipelago of Chusan, her community of five are the only foreigners. She knows as much Maryknoll history as any one of us, and when we commented on this she laughingly replied that following Maryknoll is her recreation.

The Priesthood of Christ is unlike that of any other—not only because it is true or because of the mysterious objects of its ministrations, but because the priest himself is also the victim. Sacerdos alter Christus—the priest a victim.

Our Lord Himself signalized the criterion of a true priest—the true shepherd giveth his life for his sheep.

WILL YOU?



TOGETHER FOR RETREAT.

The Mission Superior wrote last year:

Who will pay for a retreat—a spiritual uplift—for our missionaries? The retreat expenses of one priest will be \$66. This includes travel expenses, to and fro, rent of a house, food and incidentals. If you think the spiritual side of the missionary is worth developing and sustaining (and you do) we shall be pleased to forward sixty-and-six.

Nothing came in at the time, and the expenses were met by giving up some zealous projects. The call is sounded now for 1923.

From Father Taggart.

A LETTER from Bro. John, asking us to send any spare medicine we had about the mission here, states he is getting about one hundred cases a day for treatment. He gave out his last bandage quite a time ago and now the mission is offering its sheets and table cloths for medical work. We do not get anything like one hundred cases a day at Yeungkong, as we have not the field to ourselves. The Protestants have, on their mission staff here, three doctors—two foreign and one native.

The head catechist was peeved this evening. It seems that every time he tries to preach to the Christians, the head lady catechist prays out loud. He claims that she storms heaven with such vengeance, when it is his turn to preach, that he cannot hear himself speak. We pacified him by telling him that we would see to it. Our lady catechist has now promised, whether they be daily or dominical orations she is making, that the sound will be no louder than is necessary for the Lord to hear. I do not know what caused the trouble. Perhaps this third cousin threw a stone at her fourth cousin's dog, or something, and the family council decided on retaliation.

Perhaps it would be good if we could all take the Coué cure, in this city, and every morning, on awakening, stretch out and say: "In every way, every day, things are growing better and better." Maybe we would succeed in making them better and better. Canton, in its usual manner, has appointed three men for the man-



SPANISH DOMINICAN PROCURE AT HONGKONG.

Through the kindness of the Procurator General, Maryknoll Missionaries, for lack of accommodations in their own small house, were enabled to gather here, last year, for their retreat.

darin's job here, and each of the three is getting an army together to take possession of the city and of the perquisites that go with it.

Fr. Ford opened a new school in Pak Wan today. There were forty students on hand, which is a good showing for a new school, considering the unsettled conditions. At Yeungkong, the boys moved into their new annex and the workmen put the finishing touches to the girls' school. The new girls' school bears the name of Lo Tak, the Chinese translation of Lourdes. The characters Lo and Tak are the same as they use for the expression to show virtue.

SHOULD YOU "BE ASKING."

Exiles far from their home-base can make good use of even the crisp of bacon. Here are some model cuts:

\$5,000	for land to serve as a center.
\$3,000	for a catechist burse.
\$1,500	for a native-student burse.
\$1,500	for a small dispensary.
\$1,000	for schools (boys' or girls').
\$1,000	for a priest's house.
\$1,000	for a chapel in good brick.
\$500	for outfit and travel expenses of a priest to Asia.
\$500	for outfit and travel expenses of a sister to Asia.
\$300	for the personal support of one missioner for a year.
\$180	for the year's support of a catechist.
\$100	for the yearly travel expenses of one missioner.
\$100	for the year's support of a native student.
\$15	for a month's support of a catechist.
\$1	for a day's support of a missioner.

SLIP IN ONE OF OUR MARYKNOLL PRAYER PRINTS

¶ Each Print has on one side a picture, and on the other a prayer or reflection tending to spread the mission idea and deepen the mission spirit.

¶ These Prints are excellent for schools and Sunday-schools, where attractive but inexpensive materials are needed.

¶ They can also be slipped into letters to friends—and will help to make your friends our friends, too.

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THE FIELD AFAR OFFICE
MARYKNOLL, N. Y.

I sincerely believe that our efforts to assist zealous missionaries, who, even beyond the frontier of civilization, work, suffer, and die to bring the Light of the World to those who live in spiritual darkness, provide for us the assurance of God's pleasure, and gain for us and our understandings Divine benediction.—Bishop Molloy, of Brooklyn, in *The Tablet*.

SPARKS.

"Nearly one hundred Chinese confirmed at the Paulist Church in San Francisco." It looks like China at home.

If you would push the Catholic press, and don't know how, write to the Lay Apostolate, 301 No. Eleventh St., St. Joseph, Missouri.

Congratulations to the Capuchin Mission Unit of Cumberland, Maryland, for its splendid enterprise in preparing the new book, *India and the Missions*.

Bishop Schrembs says that mission gifts must be "the gold of material contributions, the frankincense of prayers, and the myrrh of personal sacrifices for the conversion of souls."

The Brighton Crusader, published in attractive form by Seminarians in the Boston Archdiocese is a fine kind of seed-sowing that should bring forth apostolic hearts and literary lights.

Seventy student rooms have been secured in our new Seminary by Maryknoll Benefactors. There are more left, but some day the last will be assigned and that form of memorial, which has had a special appeal, will be closed.

The Loretto Sisters, founded by Fr. Nerinckx, in this country more than a century ago, have accepted an offer to work at Hanyang, China, "in the mission field of the Columban missionaries." They will supervise the education of girls.

Seminarians, Attention!

We know you will welcome any helps to keep you more closely in touch with your vocation during the summer months.

An experienced director of seminarians has written "just the thing"—

The Young Seminarian's Manual By Fr. Marcetteau, S.S.

This Manual contains a variety of prayers and devotions, counsels and instructions, especially suited to young aspirants to the priesthood.

The usual price is \$1.50, but for a limited time Maryknoll can let you have a copy for

\$1.10, Postpaid

Field Afar Office, Maryknoll, N. Y.

Two fine spiritual books on the Maryknoll sale-table are *The Inner Life of the Soul*, by the late Susan Emery, a distinguished convert of Boston, and *The Shepherd of My Soul*, by Fr. Callan, O. P.

The wasteful American who kicks a dent into every empty tin can as he shoves it into the dump, will—or perhaps will not—be interested to know that Standard Oil five-gallon cans are turned by the Chinese into dustpans, lanterns, and other useful articles, as soon as they have been emptied.

A University of Peking director says that the Chinese are going wild over moving pictures and that \$2,000,000 is being invested in the development of the industry.

He adds that the Du Pont Company is putting \$14,000,000 into Chinese cotton mills, despite political upheavals and disturbances.

Lovers of the picturesque will be sorry to learn that the high authorities of Korea have sent out a circular requesting the population to discard the traditional white garments in favor of colored ones. Perhaps the Korean housekeepers, who have spent a large part of their lives doing the family washing, will not share that sorrow.

RAISING MOTHER CHURCH'S DAUGHTERS

WHAT is the future of the Church in mission countries? Are missions, so far as support is concerned, on a par with our orphan asylums or poorhouses at home—a constant call on our charity?

No. It is true that a mission campaign is not as transitory as a Red Cross relief expedition. Yet our concept of mission work should be the same—a temporary activity, the period to be extended even to a century, say, in place of half a decade.

Sometimes the period will be less than a century. St. Patrick, in a single generation planted the faith in Ireland and provided for the Irish Church's priesthood and support.

The fostering of a mission by Mother Church is like the raising of any son or daughter. At the start, the child is helpless. The mission workers and their support, the price of every stick and stone of the simplest mission building, every religious article, every bit of Church property is supplied by the homeland. This we all understand. We do not so clearly keep before us, however, that, in the Church's mind, the missioner should ultimately withdraw and leave the new field with its own native hierarchy and clergy.

Of course, ordinarily this development is very slow. Partial support, and, later, total support is furnished by the natives. The first converts' children's children grow up with a deeply imbued faith, and from their ranks keen-eyed youngsters steal shyly to the foreign father and tell him they would like to serve God, all their lives, at His altar. Here are the first candidates for the priesthood. The culmination of this growth is reached when native bishops are consecrated.

All this came about, some centuries ago, in each country of Europe, now Christian. We can



MARYKNOLL A-COMING.

This is a view from the West. The two trees hide a portion already built and occupied. Foundations are laid for all that is visible.

look forward to a similar completion of the planting of the Cross in the lands of Asia and Africa. Already, in a few vicariates of China and India, the faith has reached a state where Catholics supply many vocations and there is no longer need to appeal abroad for funds. Moreover, the zeal of the people is so strong that they are ready for great sacrifices to win the pagans about them. It need be no surprise to us, if in a few short years, we find such territories under the leadership of native bishops.

GOOD WISHES AND GOOD WILL.

An inspiring tribute to the work of Maryknoll and to THE FIELD AFAR is the following, from the President of a progressive college in the Middle West:

Very best wishes to THE FIELD AFAR! It does a splendid work in

bringing knowledge of the missions and their needs to all people here in America; it is thoroughly interesting and attractive; and best of all has a genuinely spiritual tone that cannot but bring God's blessing upon it and assist vocations.

I am certain that Maryknoll is a greater inspiration to others than you know. Your magazine is known here already among our boys. I hope some day not far off a Campion student will visit Maryknoll and remain there to prepare for a long and fruitful journey to the Far East. The hope, I dare say, is not unfounded, since Campion has in past years fostered a rather large number of vocations to the priesthood and to the religious life.

A distinguished Archbishop writes:

I am sending you this check (\$500) for Fr. ___ of the Maryknoll Missions, to use in any way he thinks best for the work. Tell him that while I am a poor correspondent, I do not forget him or cease to follow his movements. I still think of him tenderly as a first fruit I offered up for the diocese.

SOME LAND. LAND SOME.

Maryknoll offers—only to its friends—shares in the land that is occupied by its Seminary in Ossining, N. Y., and its Preparatory College at Clark's Summit, Pa. These shares may be purchased (with the string left at Maryknoll) in any denomination, at the rate of one cent a foot for Maryknoll, or one-half cent a foot for the Venard.

Suggestion: Buy a hundred feet at Maryknoll for yourself, and two hundred feet at the Venard for the baby.

THE FIELD AFAR

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with all subscriptions.)*

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**

ON June 27, the Church commemorates the Feast of Our Lady of Perpetual Help. We mention this expressly and out of gratitude, because, on at least two occasions, when the Maryknoll bills were piling higher than receipts, Our Lady of Perpetual Help responded to the prayers of our Sisters, with striking results.



A RECENT complaint in THE FIELD AFAR against an article belittling the Catholic Church, brought from the editor of *Japan* an apology and an invitation to contribute to that magazine information concerning Catholic Missions.

This action evidences the fair-mindedness and sense of justice of *Japan* and is worthy of imitation by other periodicals whose only answer to protest is a weak excuse, or worse still, a false defense.



JUNE records the feast of St. Columba who, with twelve companions, evangelized Scotland from Ireland.

A busy life was his, in days when journeyings were slow and constant, yet St. Columba is said to have occupied every possible spare moment in study or writing, when not at his prayers. Authorities claim that he wrote

three hundred books with his own hand and on the eve of his death he was engaged in the work of transcription.



IT is remarkable that from Apostolic times to the third century, the spread of the faith was due to activities of resident native bishops.

Missioners from without had come and planted the seed, which invariably awaited a native hierarchy before taking strong root and flourishing.

We doubt not that the late Benedict XV had turned his eyes to the early church when he urged the foundation of a native clergy in mission lands.



IN the current articles relating to the discovery of Tut-ankh-Amen's tomb, we have failed to see a reference to the spiritual question of the future life.

The king's mummy is preserved with all the paraphernalia, unused and untouched, which he thought necessary to bring with him, to enjoy the nether world.

We wonder, now, how his soul regards all this former solicitude for earthly things.

Let us change places with the king for a moment and ask ourselves the big question: "What doth it profit a man?"



IS your heart small? It is a little wabbly heart that does not respond to the world-wide Heart of Our Saviour. For a generation and more, some of us have been talking about devotion to the Sacred Heart and—would you believe it?—have never given a thought or a dollar to realize that splendid idea *The Sacred Heart for the World*.

If you are in that class, we urge you to go higher and get the panorama view. Your Sacred Heart devotions will mean much more to you and you will mean more to the Sacred Heart.



AS announced on another page, THE FIELD AFAR will combine

The steamship line has us booked for ten passages, and no Maryknoller knows yet who will be the lucky ten. However,—ten should go, if we can find, at five hundred dollars each, the sending money.

its July and August issues into a special Midsummer Number.

The work of putting out our paper is now so considerable that in justice to our clerical helpers at Maryknoll, we have decided on this arrangement.

In doing so, we believe that our many subscribers will be entirely satisfied, especially as the Midsummer Number will be unusually large.

The September issue has been promised so that it can reach the most distant subscribers in this country by the first of that month.



THINGS may be loose in China and the cogs are slipping, but other cogs seem to be getting a grip. The Secretary of the Peking University, addressing recently a Publicity Association in New York, said:

There could be no surer proof that China is becoming one of the best fields for American commercial endeavor than that Henry Ford has now eighty-six Chinese in his Detroit factory learning the manufacture of Ford cars and tractors, and has representatives in China looking for a factory site. That China has "sold" herself to the United States business man is indicated by the fact that there is increasing demand for Chinese news in American papers.



JUNE recalls vacation days that were once, the memory of which will never leave us.

Was it not Cardinal Newman who, as he neared death, said that he felt like a school boy going home for the holidays?

To those of our readers who yet have care-free holidays, we say: "Make the most of them by living in the presence of God, and the end of the holiday will find you a very happy mortal."

You will meet new friends this summer and for want of something better to talk about, or lest you speak of something less good, tap on their foreheads at the button marked Missions and note the response—if there be any.



VACATIONS and vocations have no manifest relationship, yet it is at this season of the year that many vocation inquiries are made—doubtless because courses have been finished and September looms big on the summer horizon.

"What shall I do now," many a young person is asking himself—and herself, "and where shall I be in the fail?"

If it is a question of the service of God, there should be no further delay. Don't wait till the last of the summer to perfect your arrangements—especially if you are pretty well settled in the conviction that God's special service is your vocation.

If you still hesitate, say your prayers with more than ordinary earnestness and get the wisest counsel within reach.



THE Catholic Students' Mission Crusade is calling the youth of the country to Notre Dame for a convention in August. These will be busy days, but they will count for vacation time also, and if we may judge from the past record of the Crusade conventions, they will be days well spent. Out of this convention will come new friends for the Missions, new hopes for the missionaries, and, doubtless, some vocations to the Apostolate at home and abroad. The slogan of this year's convention will be:

NOTRE DAME — TO DEFEND THE CROSS.

Among special topics for discussion at the Students' Convention will be the wave of bigotry now sweeping over America, and the modern paganism that is being introduced into the Orient by English-speaking promoters of commercial enterprises. Serious



ST. PAUL, APOSTLE OF THE GENTILES.

subjects these, but isn't it fine to think of hundreds of our young people interested enough to travel many miles for a serious purpose? And if, incidentally, they can get some clean fun and simple recreation out of these conventions, it will be a good sign of continued interest.



EVERY PRIEST A MISSIONER

THE first International Mission Congress was held last September in Holland. We, in this country, hardly chronicled the event, but it was a significant gathering. Echoes from this Congress are coming across, and, among others, all worthy of note, are these paragraphs from a discourse before an assembly of priests:

Every priest can share in the missioner's life and labors. He can do this by prayers, by alms, by fostering mission vocations, and by arousing mission interest in others.

The backing of priests in the homeland is indispensable for the success of missioners in the field, and priestly cooperation reacts with rich blessings.

A gratifying number of American priests already share in the missioner's life and can testify to the reactive value of their co-operation.



Renew or you will miss the mid-summer special issue.

THE Church in Japan has a lay champion in the person of Admiral Yamamoto, a distinguished convert. A well-known priest, writing to Maryknoll of the successful attempt made by Buddhist priests to prevent the government from being represented at the Vatican, says:

The Admiral Yamamoto being attacked by the Buddhists, took two catechisms, opened them at the page which describes the duties of Catholics towards their rulers, gave one to the Minister of the Imperial House and the other to the Minister for Foreign Affairs and told them to read it, saying: "Here is what all Catholics think about the Emperor. The Emperor has no subject more faithful than a true Catholic." The ministers read the passage and were fully satisfied. Many members of the Parliament read it, so that when they spoke in the House of Deputies of the Pope and of the Catholic Church, they were friendly and very respectful. Since then, the Catholic Young Men's Association has issued a tract answering the objections and calumnies of the bonzes concerning the Pope and the Catholic Church. Already over 8,000 have been sold. The bonzes have bought twenty-five of them. Each member of the Parliament has received his own copy, paid for by the government. So you see that evil will once more be turned to good by Almighty God.

DEAR MARYKNOLL:

If your paper keeps coming to me for five more years, I shall feel that the enclosed fifty dollars will be little enough for the pleasure and edification it gives to me and to my family. Put me down as a perpetual member, lest I ever forget to renew, but look for more from us some day.

AN OLD BAY STATER

Sisters' Yeungkong Diary

THE local war is still in progress and one is able to get a fine view of the soldiers from our porches. Neither side possesses any heavy guns, but it is noisy enough. Fr. Ford conducted Holy Hour at five. We gave these poor soldiers a special remembrance. Towards evening, it became suspiciously quiet. Before long, we heard that the opposing party had taken possession of the city and that a new mandarin was in office. Of course, all this made little difference to us personally, but the poor Chinese were the losers, as considerable robbery was indulged in.

Fr. Taggart said Mass, followed by Exposition of the Blessed Sacrament. During the day the "poh tsais" (little grandmothers) took their turns in adoring Our Eucharistic King. Our little blind children came to the chapel. Benediction was given at five o'clock.

All is quiet in Yeungkong and most of the Chinese who sought refuge with us have returned to their homes. The Fathers have very kindly lent us their Victrola for an indefinite period and John McCormack never sang as sweetly as he did this noon.

Recollection Day. Meditation and Conference were given by Fr. Paulhus. They were based on the Gospel of the day and were very helpful. We pray that our hearts may prove to be "the good ground."

A new baby, baptized Mary Agatha at the orphanage, joined the family. This noon a large group of the women and children who had taken refuge here during the troubled period, came to receive instruction in our religion. We ask prayers for these good people that they may persevere in their good desires. To show their gratitude for the protection we gave them, they brought gifts of eggs and oranges.

More applicants today for instruc-

If you cannot go to the missions and can defray the departure expense of one who can, you will be making provision for a substitute, who will be very grateful.



"Blinded by eye diseases" is a common condition among Chinese children.



Sister Barbara with some who see darkly but smile brightly.



Two lately arrived and made ready to associate with the family.

tion and more eggs—also a generous supply of Chinese sweets.

Three new babies received today at the orphanage. Fr. Ford's mission talk was very instructive and revealed some of the Chinese characteristics which our short residence has not given us opportunity to discover.

More babies received. We hear that at the pagan orphanage they are not receiving babies as the women refuse to stay there, because of their fear of bandits. The orphanage is outside the city walls. If this report be true, we may hope for a large number of baptisms at our orphanage.

Four babies brought to the orphanage today. Two of the Sisters had their first trip "down town," to the delight of the natives. Wherever a stop was made, a group gathered, and the women did not hesitate to examine closely rosaries and cinctures, while many questions were put to the teacher who accompanied them.

It being the patronal day at the church, the Mass for the Feast of Our Lady of Lourdes was celebrated. Fr. Ford gave our meditation on Blessed Mother and Bernadette—also touching on the vows of religion, the religious profession being the echo of Mary's "Behold the handmaid of the Lord." Before Mass, immediately before receiving Holy Communion, Sister Mary Rose made the renewal of her vows. We attended High Mass in the mission church. Two of our old ladies, one of the teachers at St. Thomas's College, two babies, and a new little eleven-year-old blind girl brought to us today received Baptism.

We enjoyed a Chinese supper—the first of our weekly Chinese meals. The use of chopsticks, bowls, and Chinese conversation is enforced. After a happy recreation—which included a one-act Chinese play—we said night prayers with grateful hearts for the happiness this day had brought.

If you would remember Maryknoll in your will, our legal corporation is known as the Catholic Foreign Mission Society of America, Inc.



Where grandmother milliners are basket weavers, and big hats always in style.



The old ladies get a holiday weekly and incidentally talk Maryknoll to friends.



Some newly baptized with their pastor, Father Ford.

THE FIELD AFAR

JUNE, 1923

Good-by, Pro-Seminary! Hail, St. Dominic's!



THE PRO-SEMINARY THAT WAS.

At last the day came when the Superior could offer to himself no further excuse, and, balancing his traveling bag with a brief-case, he sauntered sadly away from his old Maryknoll home.

GOOD-BY, Old Seminary!
Hail, Saint Dominic's!

It is now twelve years since the present Superior of Maryknoll, in company with a real estate agent, turned into this property and circling around its farmhouse, caught the Hudson River view.

He was denied entrance to the farmhouse, on that occasion, but, a few months later, he took possession and has been attached to it ever since.

We say "attached" because he can hardly state that he has lived under the old roof, no portion of which is today visible, except at the rear. Additions have been our constant experience since those first days; and his headquarters, at the old Seminary, were in the south ell, where he found retirement in a semipublic office—one corner of which had been arranged as a sleeping porch.

Gradually, during the last couple of months, rooms have been vacated at the old Seminary, to give the painting squad a slap at the walls, and to keep up the hopes of long suffering Sisters, who are eager to see and possess the place.

At last, one day, the Superior woke up to the fact that, as far as he knew, he and a small mouse were the only occupants. He had never seen the mouse, but there were evidences of its activity, and, we may add, of its discrimination. It had burrowed into that other and older pair of shoes. Is it ambition, or foolhardiness that would tempt any creature to step into the shoes of the Maryknoll Superior?

The next night, there were two occupants in the house—the Superior and a cat. After that, provision was made to relieve the Superior of various duties that he



A REAR VIEW OF THE OLD SEMINARY.

The gable is about all that remains visible of the original farmhouse.

should not be expected to perform, and a deacon was assigned to temporary quarters in the old house. But, at last, the day came when the Superior could offer to himself no further excuse, and balancing his traveling bag with a brief-case, he sauntered sadly away from his old Maryknoll home.

What will become of it and will he ever dwell again within its walls? Hard questions to answer, these; but certainly the bars are up for a few years.

St. Dominic's is now the residence of thirty-six professed Sisters, who will stay here until their own long-deferred motherhouse and novitiate will be a reality.

After that, the old Seminary has other possibilities—a sanatorium for invalid missionaries, an administration building, or an asylum for aged officials. The Superior occasionally asks himself if, perched again in his roost on the second floor, he shall hear the closing antiphon there.

Good-by, old Seminary!
Hail, St. Dominic's!

The Sisters are now well provided with sleeping space, and their only remaining urgent need is chapel space. There is no question of building a new chapel, which must wait for the future motherhouse, but we may yet have to push out walls or make an extension at St. Martha's—which was once a laundry, and is today dignified by the title: The Convent Chapel.

Down at our tinkers' row, a month or so ago, there was an assembly of second-hand machines that would lead any night prowler to think he had landed on the estate of a wealthy "gent," if not in a junk yard.

The Reo was there, sound but battered after three hard years, and waiting for a buyer. A Federal Truck (3 ton), bought at second hand but little used, hung outside the all-too-small garage. A Liberty Six that be-

longed not to us was hitched to a stall, a Dodge to another, and, least as well as last, was the Tin Can which a passing acquaintance had left with us some moons before. The car so rattled, at first, as to give an impression of worthlessness, but, thanks to the good luck of our tinkers who accidentally touched its weak spot, it is now rolling as well as if we had paid for something good.

In this issue, you will see a Maryknoll movie of the truck's first trip. It was with THE FIELD AFAR, each issue of which weighs between nine and ten tons. When the issue is ready for delivery, a special railway car is placed at our disposal, on a siding near the Ossining station, and the hustle begins. The ton truck had become too small, and, until the Federal arrived, we hired extra help from the village.

The truck would fill the bill nicely and three trips would load the railway car. Proudly the green monster lifted its sides above the shipping platform and welcomed bags galore destined to all parts of the world, and then—well, look at the movie on page 180.

The fields were blessed again, as usual, this year, and again the browsing cattle lifted their heads in mute bewilderment as the long procession filed through the pastures.

Corpus Christi Sunday, too, saw the line of surpliced Maryknollers preceded by an even larger line of gray-gowned Sisters with black or white veils, according to the length of their stay at Maryknoll. Some postulants in blue were there, also, experiencing for the first time the spiritual joys of this most impressive ceremony.

And now comes June with the close of another term at the Seminary—with holidays for some, and working days for others. The

final week of the month brings the Feast of the Apostles, SS. Peter and Paul, when all Maryknollers, within hailing distance, get together at the hearthstone and unite in prayer, praise, and good fellowship, because this is Foundation Day.

It was on June 29, 1911, that the two founders of Maryknoll, who had been sent to Rome by the American hierarchy, were called to the apartment of the Cardinal Prefect of Propaganda, and given their commission.

Visitors at the Knoll, since our last issue, included among others, two British subjects. One, from

across the border, was Fr. John Fraser, Superior of the Foreign Mission Seminary of Almonte. The other was the Very Rev. Bede Jarret, Provincial, in England, of the Dominican Fathers, and well known as a lecturer and a writer.

Fr. Jarret spoke to both of our Communities, outlining the present position of Catholics in England, and describing methods of propaganda, especially those followed in the open air meetings and public debates.

How busy is a bee? Investigations are under way here. One of our men from Missouri slipped off with the truck, one day in early



AT DOCTOR KINSMAN'S LECTURE.

On rare occasions the Sisters find a place at the end of the conference hall, a noble room though still rough lined with hollow tile.

spring, and, when he came back, we owned an odd million of honey makers—twenty hives, each averaging fifty thousand occupants. Immediately, a Bee Culture Squad was added to the student manual labor departments, and, like true philosophers, to see to the bottom of the bee problems, a hive with glass sides was constructed.

Honey? The bee experts so promise us. A good hive averages one hundred pounds of eatable product a year (each pound, if you do not know, valued at fifty cents). Some fine day in some future fall, therefore, we shall inform you that we have a ton of honey gathered for the Maryknolls everywhere. Perhaps the news will be an enticement to you to run up and ask us to let you try our—bread.

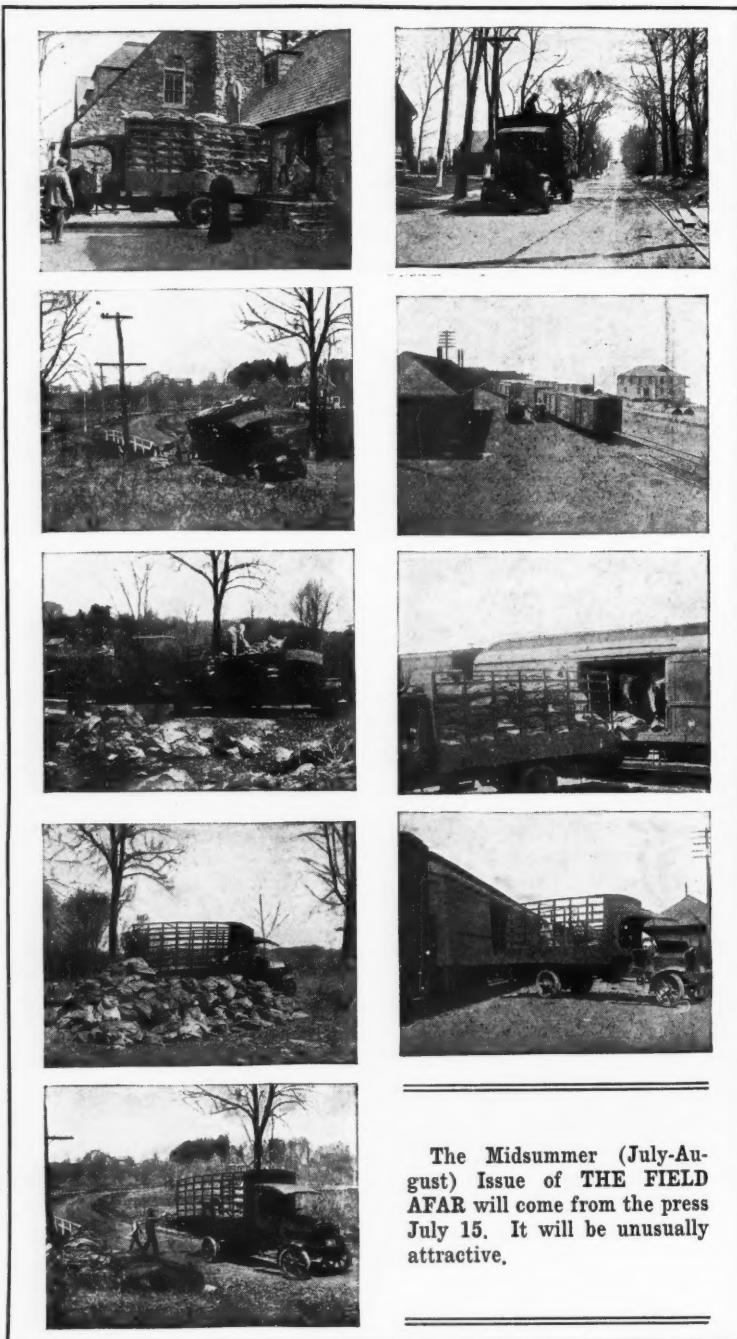
Maryknoll-at-Home

- \$25,000 for the Library of New Seminary.
- \$12,000 for the Kitchen of New Seminary.
- \$10,000 for the Refectory of New Seminary.
- \$ 6,000 for a Student Burse including personal needs.
- \$ 6,000 for a Class Room in the New Seminary.
- \$ 5,000 for a Student Burse.
- \$ 1,000 for the Infirmary in New Seminary.
- \$ 1,000 for a Private Chapel in New Seminary.
- \$ 800 for a Faculty Room in New Seminary.
- \$ 500 for a Student's Room in New Seminary.

- \$.50 will secure for you Perpetual Membership in C. F. M. S., and THE FIELD AFAR for life.
- \$ 5 will lay a stone in the New Seminary.
- \$ 5 will bring you THE FIELD AFAR for 6 years.
- \$ 1 will secure for you yearly membership in C. F. M. S. with THE FIELD AFAR; it will buy 100 feet of Maryknoll land, or a Maryknoll Chi Rho Pin, or a Maryknoll dollar book.
- \$.50 will obtain for you the spiritual advantages of a yearly membership in C. F. M. S., or THE MARYKNOLL JUNIOR for one year.

Maryknoll Movies.

A New Truck and Your Field Afar.



The Midsummer (July-August) Issue of THE FIELD AFAR will come from the press July 15. It will be unusually attractive.

AT THE NEW YORK PROCURE.

THE Maryknoll Procure has been the resting place of what might be a famous painting. If so, it will be sold and bring a goodly sum to the Spanish Foreign Missions, whose Superior is, at this writing, in New York.

The Procure has also served as the meeting place for a group of ten Catholic Japanese gathered by Bishop Berlioz, while that venerable prelate was in the city. This club will continue to make its headquarters at the Procure, which is always open to our friends from the Orient.

At the Procure, are two young Korean students. One attends Manhattan College, where he is working for his degree. The other is studying art, and while the masterpiece above alluded to was in the house, he made a highly creditable copy which visitors admire.

ABOUT OUR BOOKS.

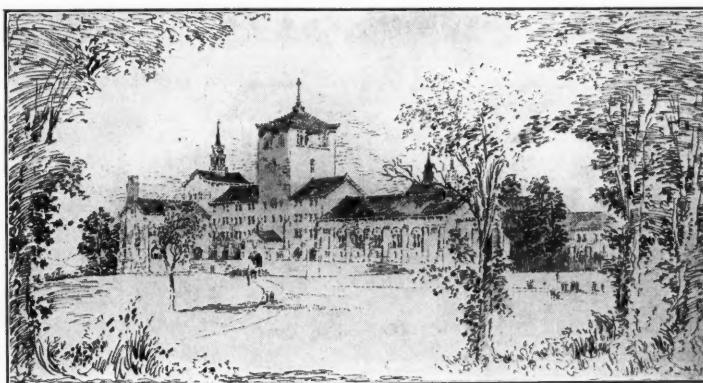
In the Homes of Martyrs is the latest Maryknoll book, and, from the request for copies, we believe that it will prove a popular seller. Already its readers are spontaneously expressing their opinions, and from many, we quote:

I have enjoyed your story—informative, fascinating, and pathetic. May God reward you, and bless you and your splendid work.—Rev. Friend, West Springfield, Mass.

This book is bound to be an inspiration—not only to missionaries in pagan lands, but also to all those interested in the noble work.—Rev. Friend, Hotel Dieu, Montreal, Can.

In the Homes of Martyrs—its reading relaxes my mind after a day's work, and instills new courage for coming labors in the vineyard of our Lord.—Rev. Friend, Yonkers, N. Y.

If others enjoy it as keenly as I do, it surely should be a "best seller." It is a joy to pick it up when an occasional spare moment comes—the only trouble being that it must be put down too soon.—Sister M. G., Calif.



Seal with stones in this splendid pile some worth-while sacrifice for God and souls.

Many thanks for the lessons you have taught me *In the Homes of Martyrs*. I am confident the boys and girls of America will also appreciate them and that they will bring young apostles to the Knoll.—Rev. Friend, Baltimore, Md.

A steady output is the record of OBSERVATIONS IN THE ORIENT, and regularly there arrive tributes of which the following is a gratifying example from a priest in Oregon:

OBSERVATIONS IN THE ORIENT came at a time when we were in the throes of a most bitter campaign against our parochial schools in this State and I was busy night and day. I have just read it and it has furnished me spiritual reading for some time. I find OBSERVATIONS considerably more profitable and entertaining than the usual volume on travel would be. The simplicity of style and the oneness of purpose which carry through the book, and the avoidance of obvious moralizations, make the volume both delightful to read and stimulating to zeal.—Rev. Friend, Ore.



A CLASSROOM IN THE NEW SEMINARY.
Rather poor in furniture, but rich enough in the saving sense of humor.

Happenings at the Vénard



A HIKE DAY AT THE VÉNARD.

What a "grand an' glorious feelin'" to be young and alive on such a day.

EVEN in the spring time when the cry at Manual Labor is "all hands to the garden" not all is work, either physical or mental, at the Vénard. There are free days, occasions when one may forget that there is such a thing as school, and when a whole day may be spent in taking a long "hike" through the beautiful mountains and valleys in the midst of which Clark's Summit is situated.

For these "hikes," usually an objective is chosen sufficiently distant to necessitate real walking, if it is to be attained and the return trip made in time for night prayers. Sometimes, it is the famous Nicholson Bridge, one of the longest and highest pieces of concrete construction in the world; sometimes, it is another point of interest, for with such the Wyoming and Susquehanna valleys are filled. This year the *terminus ad quem* was White's Ferry, where the Sisters of the Immaculate Heart of Mary conduct an orphanage and industrial school for boys.

Immediately after breakfast, on the eventful day, groups arrayed in heavy shoes, khaki, and flannel shirts are seen assembling in front of the college. Some are old hands who know what they are starting off to do, others are "greenhorns" who will learn before night what it means to be really tired; but all are in good spirits and all will show real Vénard pluck before the trip is over.

The School Premium announcement brought busy days to our shipping department. Orders are now coming for vacation reading—"Observations in the Orient" and "In the Homes of Martyrs," being especially popular, perhaps because of the travel note.

Five hundred dollars will secure, in our new Seminary, a memorial room for you or yours.

on to White's Ferry where the all-too-brief time was spent in inspecting the school and making acquaintances among the boys. Then came the trip home, and here with backs and feet tired, a few blisters, maybe, or a swollen ankle, the future missionaries were only too glad of the signal for "lights out." A night's rest and all were as keen for the day's work, as though they had not hiked the day before.

Our poultry department is rejoicing in some goodly hatches of young chicks and ducks, brought out under the mothering wing of our incubator and the watchful care of Bro. Isidore. Fresh eggs and meat for festivals are expected when these new arrivals attain their full growth. Everyone, therefore, wishes them prosperity.

The old "Ford" which last year showed signs of advancing years, has felt the rejuvenating influence of spring, and, with a new coat of paint and Bro. Lawrence's coaxing, is once more establishing a record for its daily trips to Clark's Summit, and its more occasional, but none the less necessary ones to Scranton. It may not look or ride like a Rolls-Royce, but it gets you there and back again.

Bro. Lawrence's other "pet"—the tractor—has also emerged from its hibernating and has done our spring ploughing in record time. The winter hung on late this year, but we have accomplished our work, and farm and garden are blossoming now.



THE SPRING MEET ON THE VÉNARD BALL-FIELD.

The Altar and Rosary Society of the little church of Our Lady of the Snow, at Clark's Summit, is much interested in the Vénard, and recently held a bazaar in conjunction with "Maryknoll's Wizard of Odds." The Vénard's share of the proceeds was a "stringless gift" of \$150.

The consecration of the Rt. Rev. Andrew J. Brennan, D.D., as Auxiliary Bishop of Scranton, brought many notables to our neighborhood. Bishop Brennan is very popular at the Vénard where the boys are looking forward to his visit.

WANTED AT THE VENARD

Bell for belfry
Hammond Multiplex Typewriter
Victrola and records
A good Brother-Carpenter
A reliquary
An outdoor statue

The Western Maryknolls.

Los Angeles

PAULINE.

SINCE my entrance into the Church, some years ago, with my father, mother, and brothers, I have rejoiced whenever any of my countrymen found one of those roads that lead to Rome. Here is the story of another conversion that shows how God is smiling sweetly on the people of Japan and bringing them, however slowly, to the true Faith.

Pauline was born of pagan parents, in Japan, in 1898, and received the name of Yoshi, which means, among other things, Lucky, Foster-child, Dying in Youth—these seem to be verified in her happy reception of Baptism, in that she was the adopted of God, and because she died at the youthful age of twenty-five.

I knew little of her up to four years ago, but at that time she came to the United States as a "picture-bride" and was married soon after her arrival. Catholic Americans will say that this is a strange way to marry—for a gentleman to choose his wife by her pic-

Do you know that you can associate living or dead members of your family as members of the Catholic Foreign Mission Society of America, sharing in its sacrifices and many spiritual advantages? Associate membership is fifty cents a year.

ture, and, indeed I must confess, I prefer the more noble custom of Christian courtship and sacramental marriage. Any way, I am glad the United States has forbidden marriages among my people by exchange of photographs, and this prohibition may lead them to more honorable marriages.

About two years ago Yoshi fell sick and the doctor pronounced the disease the inevitable one of my people—consumption. Her husband removed her



JAPPY BUDS AT LOS ANGELES
MARYKNOLL.

to the County Hospital and their little boy was intrusted to the care of the good Maryknoll Sisters at the Home on Boyle Avenue. I believe this was providential, for the Sisters became acquainted with the mother and used to visit her every week at the hospital. These visits, like many others, bore fruit in time, and the sick woman told the Sisters she wanted to know about the Christian God. Then lessons in the catechism, supplemented by stories and illustrations, opened the way to truth, and, one Friday afternoon, when the weekly visit is made to the Japanese in the hospital, Yoshi said to the Sisters: "I believe."

The fatal, wasting disease was eating away her strength, but the husband hoped for her recovery and transferred her to a private sanatorium

in Monrovia. Here the matron, the devoted Mrs. Markle, gave her personal attention, and, while serving her bodily needs, she did not forget to minister to the spiritual. One day a telephone call came, saying that Yoshi asked to be baptized. Next day, Father went out, and Sister Marianna interpreted the Catholic ceremonies while he performed each act. After receiving the saving waters of Baptism, and Pauline as her Christian name, she smiled—and I think God did too.

Pauline was happy now, although she grew weaker every day. But she was not afraid to die, for did not God say, *He that shall lose his life for My sake, shall find it?* Then when it became known that Pauline could live but a few hours longer, Father was called again and he gave her her First Communion and then Extreme Unction. She died early next morning amid much suffering, but her smiling countenance told of her inward peace and joy.

The husband, although professing to be a Christian, intended to cremate the body, following the custom of ninety-five per cent. of my fellow-countrymen who die in America. But Father persuaded him that this would not be the wish of his wife, and we were glad to see the remains brought to the chapel for the absolution.

BAMBOO PHIL.

Has the hour come for you to say, "Here I am, Lord"? You are young, but perhaps not too young to make your choice and offer all for ALL.

Seattle

INCLUDING three who are in training at the great hospital across the street, the Maryknoll Sisters in Seattle number nine. Two more will soon join them. The latest letter from that center of activities reads:

At Maryknoll in Seattle, we are happy to record three Baptisms in our little convent chapel, by the Rev. Wm. Culligan, S.J. Among them were Mary Agnes Aratani and Augustine Aratani, which makes four of that family. Little May Josephine and James Anthony Aratani have the distinction of being the first two converts in the Seattle Mission. To add to our happiness their grandmother expressed her intention to become a Catholic. These little ones are leading their parents.

We are enclosing a picture of the new Maryknoll bus. Bro. Martin and our catechist are shown ready to de-

posit their little charges. If you could follow this picture a little further, you might hear: "Sista, Sista, please may I go to chapel and finish prayers? Bro. Martin come very early and I have not finished morning prayers."

The new bus was a very urgent need, a debt we would not dare to contract otherwise. Will some of your readers note this debt which we are anxious to lift?

The Maryknoll Circle had a very successful meeting at the convent this week when final arrangements were made to hold a bazaar for the catechist's support. We are soliciting articles for sale—both practical and fancy. Have you any Christmas gifts for which you have no use, but which are pretty and useful? Address them to 507 17th Avenue, Seattle, Wash. Uncle Sam will be responsible for their safe delivery, and may God bless you!

SISTERS IN CHARGE.

WANTED: (for eye treatments on the Mission) a trial set (of glasses) and an ophthalmoscope.

The most satisfactory method of sending money to Maryknoll missionaries is through the Maryknoll Treasurer, whose address is Maryknoll, New York.

PARENTS! TO YOU!

We publish at Maryknoll what is often alluded to as a "fine little paper"—THE MARY-KNOLL JUNIOR—designed for young people. We also have a special line of books which every boy or girl who reads is sure to like.

Now here's the point. Are you leaving "around the house" that Daily Dreadful—with its hideous headlines of suicides, murders,

divorces, prison escapes, and its rogues' gallery.

There's a funny little skit in it, a harmless caricature, or a series of innocent pastime pictures, and, perhaps, there is a daily bedtime story—none of which features will hurt a healthy boy or girl. But will you send your child needlessly through mud and filth? Or do you believe in letting your children eat everything they want? Why put them in the way of storing their young minds with the horrors of our daily press?

THE MARYKNOLL BUTTON!

Look for it on some other Junior—but first pin it on yourself. It is a neat thing. Everybody says so and everybody likes it—that is everybody who has been so fortunate as to see it.

And the price is only—A New Subscription to the Junior.



SOME OF THE SEATTLE FAMILY.

For special note: the house, the bus, Bro. Martin, the catechist, the "kute kiddies."

HOW ST. FRANCIS XAVIER FELT.

From a letter written by St. Francis Xavier to his confreres at Rome, January 15, 1544, we quote the following:

How many are still heathens in these countries because there are so few who will busy themselves with such holy concerns! I have been tempted often to go to the universities of Europe, especially to that of Paris, the Sorbonne, and yell like one bereft of his senses, urging men who are richer in science than in the desire to make good use of it, and telling them that many souls, *because of their negligence*, are deprived of eternal bliss and are going to hell.

If, during their university course, men would try to discover what God demands of their talents, many would have recourse to spiritual exercises. They would then obey His will rather than their own inclinations, and would say: "Lord, here I am; what do You wish me to do?"

I have been on the point of writing to the University of Paris, or, at any rate, to our master De Cornibus and to Doctor Picard, that millions and millions of Gentiles would become Christians if only laborers were not lacking. I would that my letter might spur them on to select and to direct towards this goal men who seek not their own profit, but the glory of Jesus Christ.

BIG LITTLE HOLLAND.

That small and big missionary country, Holland, has once more sent a group of pioneer Sisters to the Far East, this time to labor in South Chansi, China. The missionaries are six members of the Congregation of The Little Sisters of St. Joseph and they go as a thank-offering to God for the wonderful growth of their order. Established at Heerlen, Holland, in 1872, in absolute poverty, they now own twenty-six houses in Belgium and Holland, and number eight hundred active Sisters. Their work is the care of the poor and afflicted, in their convents, in hospitals, and in the people's homes. They are under the direction of the Franciscan Fathers.

THE FIELD AFAR for life, \$50.

OTHER AMERICANS IN CHINA.

A European priest who recently met, in China, the American priests and Sisters who are helping Bishop Tacconi, wrote:

Soon after their arrival, the Americans, having visited the schools and colleges of the Protestant sects, assured the Bishop that Catholic labors would quickly attract a large number of pupils. Hence, these American Missionaries at once began their apostolic work. After six short months, their schoolrooms were crowded.

Two facts seem to explain the success attained in so short a time. In the first place, the Chinese had believed that neither in England nor in the United States were there Catholics in any considerable number. How great, therefore, was the impression made upon this people when they saw American priests and heard of the flourishing condition of the Catholic Church in the United States—a Church counting seventeen million souls. Secondly, they admired these priests who proved to be not only excellent teachers but also real apostles.

The teaching of the American Sisters, too, has been marked by notable results, for besides the fact that they are all especially trained in their respective branches, they are truly religious women whose holiness of life and overwhelming kindness have made a deep impression on the Chinese women of Kaifeng.

HELP HINTS.

Ever since we drove to Maryknoll—in a faded hack, from Hawthorne—we have been selling (!) our land, at the rate of one cent a square foot; and although there are some fine pastures and areas of woodland yet waiting, we have recorded thousands of remittances, mostly small, but all welcome.

It's fine to think that Maryknoll belongs to the multitude, and, not infrequently, come such lines as these:

I became a Maryknoll landowner some years ago and I am proud of the fact. Now I wish to buy more for

FOUNDERS AND
BENEFACTORS

Maryknoll FOUNDERS are those who give at least five thousand dollars to advance the work of the Catholic Foreign Mission Society of America.

Maryknoll SPECIAL BENEFAC-TORS are those who, for the same purpose, subscribe a thousand dollars.

my two hopefuls—one of whom, perhaps both, may yet be romping as a would-be apostle on your hill-top.

Sincerely yours, U. P. STATE.

"The Perpetual Membership is the thing," writes a subscriber enclosing a check for fifty dollars, "but how do you do it, and at the same time make your member a life subscriber to that fine paper of yours?"

We can only answer that so long as we charge only a dollar for a year for a subscription to THE FIELD AFAR we are in no danger of losing through Perpetual Memberships. Besides we never have to waste time and money in asking for renewals from life subscribers.

Our Society, incorporated under the laws of New York State, will accept gifts, large or small, in money, stocks, or bonds, agreeing to pay to the donor for life a reasonable income from the same.

Those of comparatively small means will by this arrangement probably obtain a better income than at present, while avoiding the risk and waste of a will contest. At the same time they will be furthering the cause of foreign missions. We invite correspondence on this subject and will gladly send further details.

One copy of THE FIELD AFAR will probably be enough for a small household; but why not make it a point to enroll every member of the family, living or dead, as a Maryknoll Associate—sharing in a thousand Masses yearly, as also in the daily prayers, sacrifices, and labors of all engaged in this work? Associate Membership can be secured by the yearly offering of fifty cents.

THE FIELD AFAR

JUNE, 1923

Brother John's Dispensary.

BROTHER John Dorsey, our Registered Nurse at Tungchen, writes:

We are all well and busy. At present, I have three cases of smallpox and five cases of blood poisoning on my hands. My patience was sorely tried waiting for the vaccine. It took twenty-seven days for my letter to reach Hongkong, so you can imagine the delay in vaccinating the patients. I have vaccinated all the boys and women on the compound and fifteen pagan families. In all the cases reported, the vaccination took successfully in spite of the late date in giving it.

Many new faces appear daily at the dispensary and I had to take another boy to help with the work. I pay these boys twenty cents a week, but you would think I gave them a thousand dollars. If I find any dirt or dust on the premises, I deduct two cents from their wages, and so, the place is spotless.

The Chinese here seem never to have known kind attention. The women are housed in the school and the men in one of the mud shacks, but they could not be happier if they were in The Biltmore. One cannot help feeling happy in the knowledge that he is doing all that is possible to make inevitable suffering more bearable, and painful approaching death something other than a discouraging, hopeless fate. I baptize many babies who come for medical aid but are beyond human salvage. Last week, Fr. Dietz baptized a little one strapped to its mother's back and the mother never knew it. Three days later, the baby died and the mother came to tell me.



HOW YOUR BUILDING \$ DOLLARS \$ is divided

I gave her three cents and she went away very happy.

When I am not in the dispensary, I find plenty to do in the kitchen. I surprised the priests today with a real "New England dinner." Instead of beef, I substituted pigs' feet, ears, and tails; and for vegetables, we had cabbage, carrots, and fresh peas. A fat, juicy peach pie finished the meal and we all declared it better than a turkey dinner. It takes very little to make our men happy and we have many good times after our day's work.

WORTH A LOOK.

Fr. Kennelly, S.J., who has been in China for about forty years, presents this table of gains:

PROVINCE	CONVERTS	CONVERTS	INCREASE
	IN 1910	IN 1921	
Anhwei	35,261	73,054	38,693
Chekiang	28,280	59,021	31,341
Chihli	282,887	595,801	312,914
Fokien	52,728	64,432	11,704
Hunan	25,053	56,931	31,878
Hunantung	11,233	36,438	25,205
Hupeh	58,589	110,118	51,529
Kansu	4,494	9,284	4,790
Kiangsi	43,505	83,804	40,299
Kiangsu	149,103	195,863	46,760
Kwangsi	4,277	5,119	842
Kwangtung (1)	73,862	87,636	13,774
Kweichow	25,728	35,481	9,553
Shansi	37,060	69,828	32,768
Shantung	88,477	156,091	67,664
Shensi	36,605	57,425	20,820
Szechuan	106,644	155,594	48,950
Yunnan	11,305	17,081	5,776
Total (China Proper)	1,075,061	1,870,301	795,240
Manchuria	45,704	56,421	13,717
Mongolia	59,535	113,970	54,435
Tibet	2,417	3,524	1,107
Outlying (Dependencies)	104,656	173,915	69,259
Grand Total	1,179,717	2,044,216	864,499

Fr. Kennelly says that Paganism today, as formerly in the Roman Empire, yields slowly before the Gospel; and experience shows the missioner that undue haste does not lead to the best results. He yet considers the advance "considerable" and states that with the mission staff and funds increased, the number of converts will grow in proportion.

The Field Afar is the Dollar-a-Year Mission Magazine.

Get the children interested in paying for this College—their gift to God; their effort for souls.



Send for a Brick Card, and let the sacrifices of your children appear in these Walls.

MARYKNOLL PREPARATORY COLLEGE, CLARK'S SUMMIT, PA.
The right wing with the water tower is complete and filled. This building is designed to accommodate two hundred.

The Pontifical Work of Saint Peter the Apostle.

POPE BENEDICT XV insisted strongly on the timeliness of the Pontifical Work of Saint Peter the Apostle, instituted for the purpose of increasing the native clergy of the Missions, and he pointed out the obligation resting on the faithful of supporting this work by prayer and by alms.

Seasoned missionaries place great hopes in this work and furnish the most convincing arguments in support of the Holy Father's statements. Bishop Fabrègues, who is a Lazarist, bishop of Alali and Vicar Apostolic of Central Chihli (China), speaks as follows concerning the necessity of a native clergy in China:

The question of a native clergy is as old as the missions themselves. The Popes have always urged the missionaries to keep constantly in mind the formation of a native clergy. Without it the conversion of pagan lands will never be complete, since Christian countries are not able to spare a sufficient number of missionaries for this work.

In order that a people be converted it is necessary that it be evangelized. In China only a few thousand out of millions have had the Gospel preached to them. All can be reached only by means of native clergy.

In England and in America the people were ministered to at first by missionary priests, but a native clergy was developed to take their place. The same thing must come to pass in pagan lands.

It is not merely a question of numbers; the native clergy alone is able to fully satisfy the spiritual needs of the people, owing to the similarity of sentiment and custom.

In certain cases it is true that it has been better, in the past, to make use of foreign missionaries. Thus, in China, the higher classes scorn the native priest as they see in him only their subject—whereas the European enjoys the prestige granted to foreigners. This condition of affairs will change however, as China awakens to its own national greatness.

At present the necessity of native priests leaves no room for doubt, but the question remains of the opportune moment for the substitution of them for foreign missionaries.

Many efforts have been made to

develop seminaries for native priests and those established have made progress. Some have thought this development too slow; they have not considered the obstacles in the way, the first of which has been the lack of missionaries. Bishops could not spare enough missionaries to staff the seminaries. Then, it is not very long that the missionaries have enjoyed liberty; the time of the persecutions are recent. Rome understood these difficulties so well that she authorized in certain cases, as in Tongking, the ordination of native priests who were not well grounded in Latin.

In order that native bishops may be consecrated it is necessary that they may have a body of learned and virtuous priests under them. All are working towards this end, but, at present, the consecration of these native bishops would be premature.

The Work of Saint Peter the Apostle, founded by the Pope, is the most efficacious means of bringing about this formation of a complete native clergy.

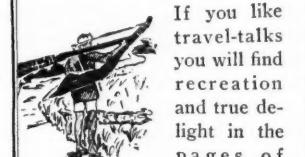
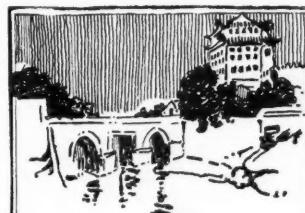
NEW YORK "PROPAGATION."

The net contribution of the New York Office of the Propagation of the Faith for the year 1922 was \$312,977.54. A fine sum! And a clear proof that with intelligent directing zeal, American Catholics will rise to the mission needs. Nor have the diocesan works suffered. His Grace, Archbishop Hayes, knows and realizes, as did his venerable predecessor, that the charity of the faithful is stimulated by the foreign mission appeal.

Subscribers who live in or in the vicinity of the Metropolis may find it convenient to leave renewals or new subscriptions at THE FIELD AFAR city office, which, with the Maryknoll Medical Bureau, is located at 410 E. 57th Street.

Monies destined to Maryknoll missionaries can best be forwarded through the Maryknoll Center, at Maryknoll, New York.

A TRIP TO THE ORIENT ON TWO DOLLARS AND A HALF



If you like travel-talks you will find recreation and true delight in the pages of

OBSERVATIONS IN THE ORIENT, written by the Superior of Maryknoll while in search of the first American mission-field.



And if you wish to get a real light on Catholic missions in the Far East, here is the book par excellence.



Over bridges and by pagodas the writer passed, keeping his eyes open that he might open American Catholics' minds, hearts and pockets to the Great Cause.



And so it happened. The tide is coming in.

Order your copy from the Field Afar Office, Maryknoll.

THE FIELD AFAR

JUNE, 1923



Students' Crusade Maryknoll Activities.

CRUSADERS WITH US— Bringing Prayers and Material Aid.

Here is a "Mite"—\$3, but the best of wishes and prayers go with it.
—*The Marillac Unit, Norfolk, Va.*

Enclosed is another "bit" (\$20) for the Blessed Louise De Marillac Burse—*Blessed Clet Unit, Emmitsburg, Md.*

We are sending you \$50. Will you please apply it to the Mother Seton Burse?—*Blessed Clet Unit, Emmitsburg, Md.*

In response to your appeal, several weeks ago, we are sending you a check for \$20. This is the contribution of the students of Loyola Academy.—*The Mission Unit, Chicago, Ill.*

This sum of \$25 we wish used in building the Seminary tower, according to your wish to have that tower built by Seminarians in America.—*St. Andrew's Unit, Rochester, N. Y.*

Please use this check for \$20 as follows: five dollars for Father Chaminade Burse; one dollar for another year's subscription to THE FIELD AFAR; the rest for the missions.—*Brothers of Mary Unit, Dayton, Ohio.*

This check for \$10 is from the Senior Sodality of St. Ignatius College, and is accompanied by prayers and good wishes for your work—*Mission Section, Senior Sodality, Cleveland, Ohio.*

Enclosed find check for \$25—the same being "stringless," though, as the donor expressed it, by so doing we are not forgetting Frs. Fitzgerald and Byrne, former students of our Seminary.—*St. Bernard's Unit, Rochester, N. Y.*

Please accept and forward the enclosed check (\$25) to Maryknoll in China. We trust this offering will be of some help to the missionaries who have given up all for our Holy Faith.—*St. Margaret Mary Mission Society, Detroit, Mich.*

Associate membership in the Catholic Foreign Mission Society is fifty cents a year.

The nine books which I ordered from THE FIELD AFAR Office arrived yesterday in good condition. Enclosed find check for \$8 to pay for the books, shipment, and incidental expenses. Thanks for the prompt attention.
—*Hays College Unit, Hays, Kansas.*

Please accept our little gift of \$10. We wish it were \$10,000. However, use this humble gift as you think best and we hope we shall be able, in the future, to give a better proof of our love for Maryknoll—*The Josephinum College Unit, Columbus, Ohio.*

This contribution of \$21 is from the Senior Unit of the Sacred Heart Sunday School. We should like it to be sent to Fr. Ford, for we have decided to help his mission in any way we can.—*Sacred Heart Mission Society, Washington, D. C.*

The enclosed offering (\$25) is given in behalf of Maryknoll's Seminary. We should be delighted to send ten times as much, but we are sure you realize the many calls for help, on the Crusaders. God bless you in your work for the salvation of souls.
—*Oldenburg, Ind.*

We are sorry that this gift (\$10) is not larger, but we feel that we must contribute something to all the appeals that are sent to us; therefore the gift to each is small.—*Our Blessed Mother's Unit, Louralton Hall, Milford, Conn.*

We are happy to enclose this check for \$1,422.76 as the latest remittance from the members of the Academia of St. John's Seminary, Brighton, Mass. It is to be added to the amount already realized on the St. John's Seminary, Archdiocese of Boston Burse.
—*The Mission Unit, Boston, Mass.*

The accompanying \$25 is an offering from our Unit. We appreciate the amount of work that is being done by the Fathers, Brothers, and Sisters of Maryknoll. We hope that our little offering will help in some way the work of the propagation of the Faith which is being so bravely and admirably carried on by your society. We wish you every blessing.—*St. Michael's Unit, Winooski Park, Vermont.*

BOOKS RECEIVED.

Communion Prayer Book, by a Sister of St. Joseph. Published by D. B. Hausen and Sons, 27 N. Franklin Street, Chicago.

Business Fundamentals, by Roger W. Babson. Published by B. C. Forbes Publishing Company, 120 Fifth Avenue, New York City. Price \$2.

My God and My All, a prayerbook for children, by Rev. F. X. Lasance. Published by Benziger Brothers, 36-38 Barclay Street, New York. Price 35 cents.

The Secrets of the Religious Life (Revealed to a Fervent Novice by Her Spiritual Father, a Member of the Society of Jesus) translated from the French by Oliver Dolphin. Published by the Macmillan Company, New York. Price \$1.

Heaven and Hell (In Comparative Religion), by Dr. Kaufmann Kohler. Published by the Macmillan Company, New York. Price \$1.50.

Other donations were received from:

St. Thomas Aquinas Unit, Hanover, Pa.; Cedar Grove Mission Unit, Cincinnati, Ohio; The Mission Unit, St. Mary-of-the-Woods, Ind.; Cathedral College Unit, N. Y. C.; Notre Dame Mission Unit, Dayton, Ohio; Sacred Heart High School Unit, Omaha, Neb.; St. Meinrad Seminary Unit, St. Meinrad, Ind.; Sacred Heart Villa, N. Y. C.; Mt. Marie Unit, Canton, Ohio; Duchesne Mission Unit, Detroit, Mich.; Cathedral School Unit, Baltimore, Md.

NOTRE DAME — TO DEFEND THE CROSS

Go out, if you can, to Notre Dame, and catch the spirit of the Students' Crusade. You will find there a nation-wide youth with a world-wide heart.

NOTRE DAME — TO DEFEND THE CROSS

MARYKNOLL FILMS

Two thousand feet of Maryknoll films are being prepared by Mr. Tichenor, of New York City, to be run with the films exposed at Yeungkong and Hongkong by C. Pillington, Esq. Applications sent to Maryknoll for these films will receive attention first.



News from Circles with Interest in Maryknoll.

The St. Francis De Chantal Circle, of Brooklyn, N. Y., recently formed, has taken over a room in the new Seminary and their first payment of \$100 has been received. The members have also taken an interest in the stones that are going into the new building. A \$15 donation was received with the request that some extra large ones be placed in a wall for them.

A very successful bazaar was held by the Immaculate Conception Circle, of Brooklyn, New York. The proceeds, \$550, were given to the needs of Maryknoll and her missions.

Student Aid Fund

received generous donations from: Our Lady of the Maryknolls Circle, N. Y. C.; The Sacred Heart Circle, Lawrence, Mass.; St. Rose of Lima Circle, New York City.

Catechist Fund

was remembered by:

St. Teresa's Circle, North Tarrytown, N. Y.; St. Mary's Circle, Cambridge, Mass.; The Maria Mission Circle No. 3, Pittsburg, Pa.; St. John's Vénard Circle, Pittston, Pa.

Circle Dues and Miscellaneous Gifts

were received from:

The Christ Child Society, Detroit, Mich.; Holy Souls Circle, Lowell, Mass.; The Mission Circle, Covington, Ky.; The Susan Devin Circle, N. Y. C.; St. Francis De Chantal Circle, Brooklyn, N. Y.; Our Lady of the Maryknolls Circle, N. Y. C.; The Blessed Virgin Mary Sodality, Minneapolis, Minn.; The Mary Ann Circle, Lafayette, Ind.; The Non Nobis Solum Circle, Brooklyn, N. Y.; The Sacred Heart Circle, Philadelphia, Pa.; St. Francis Xavier Circle, Jamaica Plain, Mass.; St. Catherine's Circle, Irvington, N. Y.; Our Lady's Circle, Lowell, Mass.; Our Lady of the Sacred Heart Circle, Lowell, Mass.; St. Francis Xavier Circle, Philadelphia, Pa.; Maria

Our Missions need, at present, Schools, Orphanages, Supplies, and Upkeep.

Mission Circle No. 10, Pittsburg, Pa.; Maryknoll Yeuungkong Mission Circle, Corona, L. I., N. Y.; St. Edmond's Home Maryknoll Mission Circle, Philadelphia, Pa.; St. Rose of Lima Circle, N. Y. C.; St. Robert's Circle, Newark, N. J.; St. Teresa's Circle, North Tarrytown, N. Y.; The Sacred Heart Circle, Lawrence, Mass.; The Nurses' Circle, St. John's Hospital, Springfield, Ill.; Holy Souls Circle, Lowell, Mass.; The Mission Circle, Hubbard Woods, Ill.; St. Ann's Circle, Abington, Mass.; The Maryknoll Club, Worcester, Mass.; Our Lady of the Sacred Heart Circle, Holyoke, Mass.; Catholic Woman's Civic League, Brooklyn, N. Y.; St. Vincent de Paul Circle, Philadelphia, Pa.; Eliot School Mission Circle, Boston, Mass.; The Reverend Henry McGlinchey, S. J., Circle, Cambridge, Mass.; St. Bridget's Circle, Worcester, Mass.

Sewing

was gratefully received from:

St. Aloysius Circle, N. Y. C.; Mary Ann Circle, Lafayette, Ind.; St. Catherine Circle, Irvington, N. Y.; Young Ladies' Sodality, Tiffin, Ohio; Corpus Christi Circle, St. Paul, Minn.; The Aquinas Sodality, Minneapolis, Minn.; The Ladies' Sodality, Sheboygan, Wis.

New Circles Formed

The St. Ann's Circle, Abington, Mass.; The Sacred Heart Mission Circle, Hubbard Woods, Ill.; St. Francis De Chantal Mission Circle, Brooklyn, N. Y.; The St. Edmond's Home Maryknoll Mission Circle, Philadelphia, Pa.

JOTTINGS FROM LETTERS.

We are sending you a box of baby clothes made by the Circle, and we have finished twelve surplices for the Ordination class in June. The aprons, towels, etc., we shall take to Maryknoll within the next ten days. Pray for us as we do for you.—St. Catherine's Circle, Irvington, N. Y.

The Procurator at Maryknoll asks for:

One dozen deacon's stoles, surplices (measurements will be given on request), breviaries and missals (prayer book size), 2 typewriter desks, 2 office desks, desk lamps, carpenter's and plumber's tools, dishes, knives, forks, spoons, rugs, carpets, picks, shovels, hoes, rakes, wheelbarrows, tractor for farm.

The members of St. Francis Xavier Circle are now able to completely fulfill their promise to give a room in the new Seminary. The enclosed check for \$100 is sent to make final payment. I know you will rejoice with us and thank St. Francis who has so wonderfully helped us.—Philadelphia, Pa.

ARTICLES TO BE SECURED

For Departing Missionaries

1923

Barometer

Bedding—

Sheets and pillow cases. Good quality blankets are desired, especially the heavy ones (Colic Belts).

Books—

Particularly spiritual ones; also English Dictionary, Catholic Encyclopedia, small secular encyclopedias.

Camera Supplies—

Camera, tripod, films, plates, tank, Azo and Velox paper—or donations to purchase these articles. All articles connected with photographic work will be greatly appreciated.

Carpenter's Tools—

Very necessary. Hammers, saws, brace and bits, chisels, etc. A complete set of tools could be used by each man.



In Philadelphia, at St. Edmond's Home, there is a Circle made up of crippled children who are following the mission story with eyes and hearts, with prayers and sacrifices. A blessing on them!

THE FIELD AFAR

JUNE, 1923

Cassocks—

Or donation to purchase same.

Clocks—

Small alarm with brass works and luminous dial. Baby Ben preferred.

Clothing—

Shirts, suits, collars, underwear, etc., or donation to purchase these articles.

Handkerchiefs—

A dozen or two for each missioner.

Mass Kits—

Complete set for each priest, including missals and two half-pint flasks for wine.

Medical Supplies—

First aid kits, bandages, gauze, clinical thermometers, hypodermic syringes, or donations to purchase these articles.

Pajamas—

Or donation to purchase same.

Pneumatic Pillows—

Two each (found very useful).

Razors—

And supply of blades. Razor sharpeners are a necessity in the field. (Shaving sticks better than tubes owing to breakage).

Socks—

A dozen or two for each missioner, light or medium weight.

Stationery—

Pens, pencils, and ink. A good supply of typewriting paper should be secured, as it is very expensive in China.

Sweaters—

Heavy ones with sleeves and light sleeveless Jerseys would be very useful.

Thermometer

Thermos Bottles—

One for each man. Should not be Thermos, but "Stanley"—i.e., unbreakable steel; pint, or pint and a half sizes.

Tooth Brushes—

And a supply of tooth powder (enough for a year).

Typewriters—

And supplies—i.e., ribbons, erasers, carbon paper, etc.

Other Articles—

Trench mirrors, whisk broom, wall sack, umbrellas, heavy canes, half dozen pairs garters for each man, shoe laces, shoes, shoe blacking, combs and brushes, sewing kits, soap, etc., or donations to purchase these various articles.

Passage for One Missioner \$500



MARYKNOLL

MEDICAL MISSION.

A WELL-KNOWN physician, who is a fine friend of Maryknoll, is inclined to reject the emphasis placed on medical aid given by one of our brothers at a mission station in China.

Thanks, dear Doctor, for the opening you gave us. Listen:

Picture a remote doctorless region crowded with sufferers. The priest in charge knows little of medicine, but does his best to relieve the bodily ills of those who come daily to his door.

A brother joins the priest, and this brother is a graduate nurse with years of experience in large hospitals. The priest joyfully gives up the dispensary key to one who is so much more fitted to this special task. But, both priest and brother would, of course, welcome a physician—to complete the personnel for men patients.

But where is the man? He must be young and companionable to the priest and brother, with whom he must live, for lack of any other accommodations in the district. He must be prepared to stand, at least for a few years, a lonely life with very few distractions. He should study a strange language, if he would be fully efficient. He must justify the expenditure which his voyage to and from Asia would necessitate, not to mention his living expenses in the field.

Two hospitals (Protestant Episcopal) in China have made gratifying strides in occupational therapy in connection with their despondent or listless patients.

In Anking, province of Anhwei, the St. James's Hospital has rented a Chinese house nearby and employs the wife of one of the patients to lodge and care for incurables, for patients under prolonged treatment, or patients coming from a distance, not sick enough to be put to bed in the wards. The house is really a fac-

tory where everything from embroidery to millinery is done. Most of the men are engaged in making place cards. These are printed from Chinese wood cuts and tinted by hand in flat colors. Candy-making is also a profitable employment of the men. The wages earned cover living expenses, besides leaving a small margin for savings. Stereopticon lectures and movies are provided.

In the Church General Hospital, Wuchang, even the blind are taught a remunerative handiwork. At a cost of 1100 cash (about thirty-five cents real money), a simple bamboo stand and wheel frame is bought, and, with spools begged from interested friends, the blind girls and women are taught to weave a narrow tape much used by the Chinese and very easy to make. Ribbon is very hard to get in China.

Bandages galore! It sounds like war times, but it is not so bad. Yet our exiles tell us that a decidedly welcome gift over there is gauze "or any other old thing" for bandages.

Interested readers can broaden Bro. John's smile and relieve Fr. Dietz, his pastor, by gifts to "The Tungchen Dispensary." We will gladly forward these.

The Patient's View Point

by

PALUEL J. FLAGG, M. D.

Dr. Flagg, besides being a lecturer at Maryknoll, is a noted anesthetist of New York City, and the secret of his success is due, in no small degree, to his sympathetic interest in the patients who come under his skillful care. Doubtless, his special occupation has suggested the idea of writing an entertaining and helpful book designed especially for his confreres in the profession.

The Patient's View Point is published by the Bruce Publishing Company, of Milwaukee.

If you think—and many do, or say they do—that THE FIELD AFAR is worth more than a dollar, add something when sending your subscription. This will enable us to keep our paper low for the man who is poorer than you.

Doers and Givers.



Readers of THE FIELD AFAR—at least some among them—are doers and givers. If it were not so, there could be no THE FIELD AFAR to open—at one dollar a year—and no missionaries to outfit or support.

WE are grateful for the gifts of money and in kind, for the jewelry junk, and for the subscriptions to THE FIELD AFAR and to *The Maryknoll Junior* from:

Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Vermont, Virginia, West Virginia, Washington, Wisconsin, Canada, France, Germany.

The Completed Diocesan Burses are:

St. Paul Archdiocese Burse.....	\$6,000
Providence Diocese Burse	5,000
Fall River Diocese Burse	5,000
Cleveland Diocese Burse (4) each.....	†5,000
Pittsburgh Diocese Burse	5,000
Columbus Diocese Burse	5,000

MARYKNOLL MISSION FOUNDATIONS.

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the incomplete burses and funds in the lists below are invited:

NATIVE CLERGY BURSES.

Holy Family Burse.....	† 850.00
Our Lady of the Most Blessed Sacrament Burse.....	700.00
Our Lady of Lourdes Burse.....	601.00
Maryknoll Academia Burse.....	300.60

NATIVE CATECHIST FUNDS.

Yeungkong Fund, II	1,826.65
Abp. Williams Fund, VI	†1,000.00
Fr. Price Memorial Fund.....	646.60
Bl. Julie Billiart Fund.....	360.00

*On hand, but not available, as at present interest goes to the donor.

For Special Mention.

Foundations—

The Immaculate Heart of Mary Burse has been put into the \$6,000 class!

The Blessed Madeleine Sophie Barat Burse, \$5,000, has been completed.

A Native Clergy Burse (\$1,500), the first for some time past, has also arrived and was warmly welcomed.

A noteworthy burse addition was that of \$1,422.76 from the Students' Academia of St. John's Seminary, Brighton, Mass.

The mission spirit of this Seminary is widely known.

The Missions—

An American residing temporarily in France was among the few who realized that our Korean mission is beginning, and a hundred dollars is on its way to Seoul.

We hope to see more frequent and larger gifts to the missions. Each day should bring one, yet some days bring none.

Legacies—

The bequest of Francis McGovern, already announced, has been received. This was a five thousand dollar burse.

Masses came from two other estates—one that of Peter Barry, New York City; the other from Maryland.

Annuities—

The Maryknoll Annuity idea found special response in the States of Virginia, Vermont, and Washington.

April new subscriptions ran above five thousand, Pennsylvania leading, with Massachusetts closely following, and New Jersey third.

If you like The Field Afar, you will surely enjoy the Junior.

BURSES A-BUILDING

A Burse is a sum of money invested and drawing enough interest to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary, or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand.

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

FOR OUR SEMINARY.

Philadelphia, Archdiocese Burse.....	\$4,801.00
St. Francis of Assisi Burse.....	4,760.50
Kate McLaughlin Memorial Burse.	4,050.00
Holy Souls Burse (Reserved).....	4,000.00
All Souls Burse.....	3,979.91
The Most Precious Blood Burse.....	3,875.00
St. Patrick Burse.....	3,828.99
Curé of Ars Burse.....	†3,551.10
St. Anthony Burse.....	3,383.06
St. Anne Burse.....	3,228.50
Trinity Wekanduit Burse.....	3,038.53
Holy Eucharist Burse.....	2,963.50
Bl. Louise de Marillac Burse.....	2,375.06
St. John's Seminary, Archdiocese of Boston Burse.....	2,222.76
Father Chapon Burse.....	2,171.50
Our Lady of Mount Carmel Burse.....	2,068.89
Marywood College Burse.....	2,007.10
St. Philomena Burse.....	†2,005.00
College of Mt. St. Vincent Burse.....	2,000.00
Fr. Chaminade Memorial Burse.....	1,997.70
Holy Child Jesus Burse.....	1,881.10
Dunwoodie Seminary Burse.....	1,816.65
St. Dominic Burse.....	1,732.07
Pius X Burse.....	1,724.23
O.L. of the Sacred Heart Burse.....	1,528.48
Duluth Diocese Burse.....	1,411.70
Mother Seton Burse.....	1,366.25
Bernadette of Lourdes Burse.....	1,357.75
Sister Mary Pauline Memorial (St. Elizabeth Academy) Burse.....	1,158.50
Olympia per Mariam Burse.....	†1,110.00
College of St. Elizabeth Burse....	1,105.00
Michael J. Egan Memorial Burse.....	1,000.00
Immaculate Conception, Patron of America, Burse.....	954.23
St. John Baptist Burse.....	943.11
St. Agnes Burse.....	712.73
Susan Emery Memorial Burse.....	682.63
St. Rita Burse.....	660.15
St. Lawrence Burse.....	641.25
St. Michael Burse.....	631.50
St. Francis Xavier Burse.....	613.28
Our Lady of Lourdes Burse.....	471.03
St. Joan of Arc Burse.....	424.01
Holy Family Burse.....	338.00
St. Louis Archdiocese Burse.....	300.00
St. Bridget Burse.....	283.00
Children of Mary Burse.....	281.05
St. John B. de la Salle Burse.....	253.86
Maryknoll-in-Heaven Burse.....	226.50
St. Boniface Burse.....	217.40
The Holy Name Burse.....	190.00
Our Lady of Victory Burse.....	182.16
SS. Peter and Paul Burse.....	150.00
All Saints Burse.....	138.28
Jesus Christ Crucified Burse.....	137.00
St. Jude Burse.....	131.00
Archbishop Ireland Burse.....	101.00
Bishop Molloy Burse.....	100.00

FOR OUR COLLEGE.

Little Flower Burse.....	\$4,279.42
Sacred Heart of Jesus Burse (Reserved).....	4,000.00
Bl. Théophane Vénard Burse.....	1,601.80
"C" Burse II.....	1,500.00
Anonymous Diocese Burse.....	1,500.00
Bl. Virgin Mary Sodality Burse.....	1,000.00
St. Aloysius Burse.....	645.50
St. Michael Burse.....	624.32
Holy Eucharist Burse (Reserved).....	250.00
Immaculate Conception Burse.....	106.00
St. Margaret Mary Burse.....	100.50

NEW PERPETUAL MEMBERS

Living:—Reverend Friends 6; Sister M. C.; Mrs. M. K. McM.; C. S.; E. K.; S. M. F.; W. F. F.; J. D. McQ.; J. G.; P. J. M.; F. M. and family; G. M.; A. C. C.; T. B.; A. M. G.; A. B.; Mrs. J. J. M.; Mrs. A. C.; Mrs. R. Y.; M. A. T.; Mrs. M. A. B.; M. H. E.; N. R. S.; M. McC.; W. O'C.; Mrs. E. M. M. and J. M. and M. F. M.; M. B.; T. F. V.; K. M.; F. H.; J. McC.; M. A. McK. and family; F. S. S.; M. C.; C. A. H.; Mrs. M. A. and family; Mrs. G. E. L.; Mr. and Mrs. C. E. B.; Mrs. M. S.; Mrs. B. D.; S. L. M. and F. F. B.; A. D.; A. G. S.; C. W.; A. M.; N. R.; H. J. V. and family; W. A. O'B.; P. H. M.; M. O'C.

Deceased:—Rev. James T. Ward; Rev. Daniel Riley; Sister Mary Ambrose (Feehan); O'Connor family; Mathew King McMullin; McKune family; Mrs. Louise Schumucker; Anderson family; Vier family; Adelarde Lapointe; Mr. and Mrs. Oscar A. Patch; Patrick W. Donegan; John E. Leamy; Mrs. N. C. Humphrey; Lloyd Humphrey; Mrs. Bridget Bard; Hugh D. McGrane; John Sullivan; Catherine Boyle; Mrs. Mary Sullivan; Mary and Thomas Farragher; Mr. and Mrs. Michael Wortsman; Mrs. Julia Perkins; Mr. and Mrs. Michael B. McMahon; Mrs. Mary E. O'Connor; Julia M. Utley; Mr. and Mrs. J. J. Huston; Mr. Quinlan Shea and Mrs. Johanna Shea; Catherine T. Parkinson; Mrs. Mary Casey; deceased members of family of Mrs. D. Mack; James, Ann, Elizabeth, Catherine, Martha, Emily and Ellen Breen; John Edward Shaughnessy; Mrs. Mary Cass; Mrs. Ellen Drury; William, Henry J. and Ellen Kane and Catherine and Joseph Breen; Henry Noon; family of L. Wall; James C. and Elizabeth A. Cronin; Mary Boland; Ruth T. Stanton; Mrs. Mary O'Leary; Benedict A. Maurer; James S. Coveney; John B. Smith; Luke, Mrs. Mary, and Katherine O'Connor.

REMEMBER, please, with a prayer, these souls:

Rt. Rev. Jos. Elie Amicet Latulippe; Rt. Rev. Innocent Wolf, O.S.B.; Rev. James H. Carr; Rev. Fr. Lynch; Rev. David Murray; Rev. Edward Mears; Sister M. Leona; Sister M. Rosaria; Sister M. George, S.N.D.; Mrs. James P. Quinn; Mrs. Ellen Mary Crowe; Daniel J. Harrington; Mrs. Catherine Wilson; Catherine Kerr; William Battersby; Mrs. Johanna Condon; Jacob Zenner; John J. Kelley; Luke O'Connor; Mrs. Mary O'Connor; Katherine O'Connor; Charles Joseph Bogan; Mrs. Annie Neeman; Mrs. Bridget C. Murrican; Margaret M. Hally; William J. Duffy; Joseph H. Bernard; Nicholas Cunningham.

All for All — This is what is asked and promised. If a youth gives up all that the worldly-minded man considers worth having, he will be poor indeed to some people, but he will receive from God all that is really worth having.

The St. Anne Society of Springfield, Mass., recently raised the St. Anne Burse by fifty dollars.

St. Mark's Church, in Peoria, Illinois, is sustaining a Chinese student for the priesthood who is being prepared at Canton for the Maryknoll mission.

A much interested priest in Pennsylvania is anxious to see our St. Agnes Burse on top of the hill, after a long climb. He himself guarantees \$365 and writes:

There should be, among the readers of THE FIELD AFAR, 108 individuals who, through baptism or religious profession, rejoice in the name of Agnes.

Surely these would be willing, for the sake of their glorious Patron, to distribute to each of ten friends a Mite Box.

Each of these ten friends would undertake to put in his or her Mite Box ten cents a week for a year.

Each Mite Box, in the year, would have \$5.20.

Each Agnes would have collected \$52.

The 108 Agneses would have realized \$5,616.

Five thousand six hundred sixteen dollars, with the \$365 we hope to realize, would make \$5,981; and I will beg, borrow, or steal the extra \$19.

DEAR FIELD AFAR:

Sometimes when I read your always-interesting-and-inspiring paper and come across one of your appeals, I ask myself why people in your position should feel obliged to make requests of others like me—a home-loving, comfort-seeking Catholic—as if you and not we were debtors.

To men and women who take up difficult mission work like that of Maryknoll and similar organizations, the Church, of whom I still count myself a member, is a debtor. You give the giant's share when you give all and we should be not only willing, but anxious to fill your arms with needful supplies.

It is a pity that we have to be reminded, but thoughtlessness is one of the defects that have kept us from being heroes for Christ.

Please think of our "gifts" not as benefactions, but as thank-offerings—or, if you will, as substitute payments.

May God reward your sacrifices!

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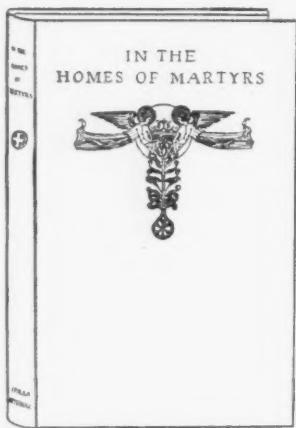
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IN THE HOMES OF MARTYRS

BY THE SUPERIOR OF MARYKNOLL

Describing a series of visits to the home-land and home-folks of five young missionary martyrs of the past century.

This book has received a warm welcome from the press and from the public, and the first edition of five thousand is almost exhausted. Read what the reviewers are saying:—

IN THE HOMES OF MARTYRS is a book that will thrill anyone who has a spark of love for Christ or zeal for the spread of His Kingdom, as it brings one into intimate contact with the homes of heroes and martyrs. The papers are written in a familiar style which is edifying and instructive.

—*America.*

Readers of **IN THE HOMES OF MARTYRS** will perceive that a religious book need not be dull, and that spiritual earnestness is not incompatible with humor. We have read with interest, and we hope not without edification, this excellently turned out little volume. That religious stories and accounts of religious experiences do not always escape banality is not a rare experience, and the author is to be congratulated—and thanked—for showing that the defect need not be attributed to the poverty of the subject matter. The book should effect an increase of interest in mission work, and its low price will help in the spread of the mission idea.

—*The Rock (Hongkong)*

It was our privilege recently to read a book of Far-Eastern travels by Father Walsh. This book (*Observations in the Orient*) provided an insight into the strange peoples of the Far East, such as few of the major-league American journalists have been able to give.

Now Father Walsh sends out from the press of the Catholic Foreign Mission Society of America his **IN THE HOMES OF MARTYRS**. The visits originally appeared in **THE FIELD AFAR**, and it is good that Father Walsh has seen fit to issue them in permanent form, for they are truly illuminating excursions to the homes of the brave men and true who took up the task of preaching the Gospel to all creatures. There is something poetic in this vicarious home-coming of the martyred priests of the far missions. . . . The section dealing with the Blessed Théophane Vénard is particularly good. Some day in the near future **COLUMBIA** may be bold enough to ask Father Walsh for permission to reprint one of these gems of missionary literature for the edification and information of its readers.

—*Columbia.*

Excellent paper. Gilt top. Silk cloth, stamped in gold. 151 pp. text. 16 illustrations.

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